

# Stories of Auliya Karam (RA)

**Sikander Naqshbandi**





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**Naqshbandi Mujaddidi**



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*Rare gems*

The difference between  
the will of  
**Allah**  
and one's will  
is called  
  
**"grief"**

**Thank you. Alhamdulillah**

*Do not think that  
Why Allah does not accept your  
claim immediately,  
Rather, thank  
That He does not give punishment of yours  
Sins immediately*

**Precious Pearls**

*If you want to live your life in Heaven,  
then live your life in this world according  
to the will of  
**YOUR LORD***



**Almighty Allah said!**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ○

(Surat Ale-Imran - 102)

**O you who have believed, fear Allah**

**He should be worried and do not**

**Die except as Muslims.**

***[in submission to Him]***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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\*\*\*\*



**(The precious pearl)**

When Allah does not ask  
prayer before times,  
then why do you demand  
Premature sustenance  
avoid doing it.

**Hazrat Abul Hasan Kharqani (ra)**

**(The essence of life)**

I did not see the person.

Who wants the world?

And he may find the

Hereafter.

On the other hand,

whoever wants the Hereafter

also finds the world.

***Hazrat Khawaja Hasan Basri (ra)***

## Appreciation

**Syedi Murshidi Shaykh-e Tariqat Prof. Dr. Hafiz Munir Ahmed  
Khan Naqshbandi (Damat Barakatahu)**

**Deen of Islamic Studies, University of Sindh, Jamshoro, Pakistan**

The book under review, "**Stories of Auliya Karams**," is compiled by our sincere friend Sikandar Naqshbandi. On reading the book's pages, I was satisfied that the book is compatible with the requirements of the modern age.

That is, only those events that prove helpful to the reader to some degree or other have been recorded while avoiding hastiness and carelessness in the selection of events. Along with all the incidents recorded, a vital commitment has also been made. Their source has also been written so the reader can easily access it. This quality of the book indeed distinguishes it from many other books.

I pray to Allah, the Exalted, to permit him to accept this effort in His presence and to continue all his efforts in the same way.

Amen

**Hafiz Munir Ahmad Khan** (db.)

Dean, Faculty of Islamic Studies  
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## Submission of the author

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمِنْ يُضِلُّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَنَدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا \* أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (٥٠)

And indeed, We have honored the Children of Adam (AS), and We have carried them on land and sea, and have provided them with At-Taiyyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

(Surah Bani Israel – 70)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَيِّدٌ مَجِيدٌ-

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَيِّدٌ مَجِيدٌ

All praises are for Allah, the Creator of all things and all ages. He is the creator of bodies and minds. He is choosing the best people for friendship. He is the One who enlightens the orders and mysteries of his religion to his righteous servants. On the Day of Judgment, He is the One who will shut the tongues and give the limbs the power to speak to show His majesty, the One who will provide proof through His Prophets and Messengers.

Auliya Allah is the chosen servant of Allah Almighty, whom Allah Almighty has mentioned in the Holy Quran, and the Messenger of Allah ﷺ has been explained in the blessed hadiths. These people are adorned with faith, fear of Allah, holiness, obedience, and following the Sunnah. These people are lovers of the pleasure of Allah instead of fulfilling their desires, avoiding the forbidden and terrible things. They willingly bear all kinds of sufferings and hardships for the sake of Allah; instead, they find pleasure in it. They prefer poverty and anonymity instead of getting wealth and status. They are engrossed in the remembrance of Allah and His dhikr, due to which sometimes deeds are revealed to them. Seeing them remember Allah, they are free from shirk and innovation. Our forefathers and nobles have their glory in their special status, knowledge, and remembrance, the best examples of reforming others and maturity in faith.

Every effort has been made to mention these great personalities' correct and actual events in this book. If there is any shortcoming or defect, then this is a human requirement, and I request the readers to correct me by giving positive and corrective criticism.

Imam Abu Hanifa (ra) said! The stories of scholars and Auliya Allah and their virtues are more beloved to me than those of many jurisprudents because they teach manners to the nation.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet Hazrat Muhammad Mustafa ﷺ, and the kindness of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu), and the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings, give me an understanding of religion in the true sense, and enable me to follow the Auliya Allah and make this book a treasure for me in the hereafter. Moreover, reading this book allows you to improve yourself and inspire others. Amen

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(Surah Hud – 88)

And my success is not through Allah. Upon him, I have relied,  
and to Him, I return.

Seeking for Duaa

**Sikander Naqshbandi** (*Allah forgive him*)

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# **Chapter One**

## **(Introduction of Wali Allah)**

**(The Holy Quran)**

**Allah Almighty, the state belongs  
to a nation does not change  
As long as they  
Do not change their condition  
(Surat al-Rad. 10)**

**(Precious words)**

lots of people Pure after bath  
But there are many bad intentions  
Hajj or pilgrimage to the Kaaba  
Even after Najis returns.  
**Hazrat Fazeel bin Ayyad (ra)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 1.1. Definition of the Wali Allah

In "Shareh al-Aqaed," Allama Saaduddin Taftazani (ra) writes that a Wali knows the nature and attributes of Allah Ta'ala. He avoids sins, pleasures, and lusts as much as possible and tries his best to obey.

## 1.2. The Signs of the Auliya Allah

There is a hadith Qudsi that Allah says: Whoever harms one of My Wali, indeed, I have declared war on him, and no servant can gain nearness to Me more than what I have imposed upon him. A servant can attain nearness to Me by continuous Nawafil. I even started to love him. When I love him, I become his ear with which he hears, his eyes with which he sees, his hand with which he holds, and his feet. By which he walks. So, if he asks a servant of Me, I grant him, and if he asks for refuge, I give him refuge, and I do not hesitate to do anything so much as to seize the soul of a believing servant because he doesn't like it and I don't like his dislike.

(Sahih Bukhari)

On the authority of Hazrat Ayaz bin Ghanem (RA), I heard the Messenger of Allah (ﷺ) saying that the highest ranks have told me. That the best people of my ummah are those who rejoice at the widening of the mercy of their Lord and weep in fear of the punishment of their Lord. They remember their Lord morning and evening, calling out to Him with their tongues in hope and fear. They ask Him in a low and loud voice with their hands spread out. They long for his meeting with their hearts first and last. Their burden is light on people but heavy on their souls. They walk barefoot on the ground like ants with humility and quietness. With means, one gets closeness to Allah. Worn clothes adorn. Follow the truth. Recite the Furqan (Quran). They offer sacrifices at the altar. Witness angels and guardian angels are appointed over them by Allah. The blessings of Allah are evident in them. Those people get to know the servants from the light of Allah's blessing, and they think about the world. Their bodies are on the earth, but their eyes are on the sky. Their feet are on earth, but their hearts are in heaven. Their pure souls are on the planet, and their hearts are on the throne. Their spirits are in this world, and their minds think of the hereafter. So, for them, it is what they want. Their graves are in the world, but their place is with Allah.

Then he (ﷺ) recited the following verse:

ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ ( )

This is for him who fears standing before Me (on the Day of Resurrection  
or fears My Punishment) and also fears My threat.

(Surah Ibrahim: 14)

These people do not delay the payment of their rights by waiting for today and tomorrow and fulfill their obedience without any deficiency.

(Haliya-tul- Auliya)

### 1.3. What is Wilayat?

Allah says in the Holy Quran!

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( )

No doubt! Verily, the Auliya' Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

Proximity to Allah Ta'ala is defined as Wilayat.

Allah Almighty said! وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ And Allah is the friend of the believers. \*

**Walayat:** It is called a worshipper's closeness with Allah Ta'ala.

**Wilayat:** It is called the perfection that a worshipper gets and by which he brings blessings to people.

It is narrated from Hazrat Aisha Siddiqra (RA) that the Messenger of Allah (ﷺ) said! Allah Almighty says! He who hurts a Wali Allah considers it lawful to fight with Me. One cannot come nearer to Me than by performing duties, and then the worshipper tries to come nearer to Me by performing Nawafil, and ultimately, I come to love him when performing this about an object. I do not hesitate as much as the soul of a believer does because he does not like death, and I do not like his pain, even though it must come. (Sahih Bukhari and Musnad Ahmad)

Hazrat Umar bin Khattab (RA) narrates that the Messenger of Allah ﷺ said! Some people among the humans of Allah are neither prophets nor martyrs (Shaheed), but even the prophets will emulate the rank Allah gave them on the Day of Resurrection. A companion said! O Messenger of Allah ﷺ! Who are those, and what are their actions? So that we also love them. Rasool Allah (ﷺ) said! They are people who will love each other only for the sake of Allah, without any kinship or transaction of wealth.

By Allah! Their faces will be embodied light, sit on pulpits of light, and have no fear when others are in fear. If other people are suffering from grief and worry, then they will not experience any grief. Then he (ﷺ) recited this verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( )

No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

(Sannan Nasai, Sannan Abu Daud, and Mishkout-Al Musabeh)

Hazrat Amr bin Majmuah (RA) narrates that the Messenger of Allah ﷺ said! Allah Almighty says that among My servants, Wali, and beloved servants among My creatures are those who remember Me, and I remember them.

(Musnad Ahmad)

It is narrated from Hazrat Abu Saeed (RA) that the Messenger of Allah (ﷺ) was asked who are the Wali of Allah. Rasool Allah (ﷺ) said! Those people should remember Allah when you see them. (Majma Al-Zawaid)

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said! (Some servants of Allah) They are fragile, weak, and paralyzed, but if they swear by Allah, Allah fulfills their oaths. Among them is Hazrat Bara bin Malik (RA) (Mustadrak Hakim)

Hazrat Huzaifa bin Yaman (RA) narrated that the Messenger of Allah (ﷺ) said! In every group of my ummah, there will be a section that will be messy and dusty. I

will be their target, they will follow me, and they will establish the Book of Allah. They belong to me, and I belong to them even if they do not see me.

Wilayat is that Allah conveys His word to a friend through inspiration. Allah Ta'ala issues this talks with a truthful tongue. There is peace in it. Majzoob's heart finds peace by accepting it. Words are reserved for prophets and inspiration for Auliya Karam. (Ganiya-tul-Talebeen)

None of the Wali can be equal to the Prophet (AS). There is consensus on this issue. If someone says that Wilayat is better than Prophethood, this is a falsehood declaration. Only prophets (AS) are infallible. Auliya Karam can make mistakes. The rank of the lowly Sahabi (RA) is higher than all the Auliya Karam who came after the time of the Prophet ﷺ. A Wali is protected from sins, and prophets (AS) are innocent.

Qazi Sanaullah Panipati (ra) says! The inexhaustible relationship, called Wilayat, is sometimes felt in the form of physical closeness in the sight of Kashf. I was going from one adjective to another. Based on this ideal form, this relationship is called closeness to Allah Almighty. This development is called (سير الى الله) Seer illa Allah (walking towards Allah), (سير في الله) Seer fi Allah (walking within Allah) and Seer min Allah (سير من الله) (A visit from Allah Ta'ala) and (سير بالله) Seer Ballah (Walk with Allah). Allah knows best

(Irshad Al Talebeen)

## 1.4. Common Wilayat and Special Wilayat

Tasawwuf is the collection and arrangement of Shariat's external and internal actions. To the extent of duties and responsibilities, the collection and arrangement of both is called Wilayat Aama (Common Wilayat) in the term of Tasawwuf. The achievement of which is obligatory on every believer.

The second level is the observance of duties and obligations and the arrangement and abundance of Nawafil and Mustahab. That is,

”اذكر الله ذكرا كثيرا“      ”يذكرون الله قياما وقعودا وعلى جنوبهم“

According to the verses and hadiths, remember and pay attention to Allah Ta'ala in all the movements of your life, and never neglect remembrance and forgiveness. All these actions should create a state of kindness in worship, such that

whatever they do, they do it as if they are looking at Allah Ta'ala. Even if we don't see, Allah is watching us anyway. This rank belongs to Wilayat Khaasa (Special Wilayat). And this is precisely what is meant by Wilayat.

A Wali is a person who has a special guardianship. Call him Wali Allah, call him Sheikh, call him Peer and Murshid. In any case, only that person entitled to this position who is setting the stages of Wilayat-e-Khaasa can take the pilgrims or the followers to the places of worship. Hazrat Sanaullah Panipati (ra) says that the sign of a Wali Allah is that he has complete steadfastness in the appearance of Shariat.

Allah says!

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ  
إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ( )

And why should not Allah punish them while they hinder (men) from Al-Masjid-Al-Haram, and they are not its guardians? None can be its guardian except Al-Muttaqun, but most of them know not (34)

(Surah Al-Anfal: 34)

Wilayat-e-Khaasa is that the remembrance of Allah is so stable in the heart without any hope, and the connection of the heart with the Holy One is so strong that it is not neglected in any situation of comfort or pain. In the terminology of Tasawwuf, it is called comparison and observation, which is achieved after determining the degrees of destruction and survival. (Muqamat-e-Tasawwuf)

Those who have Wilayat Khaasa are those whose hearts are in contact with the self and do not consider anyone in front of Allah Ta'ala. Without custom, wealth, or the tyrant's oppression, the whole universe becomes ineffective except for the name of this self; the desire, quest, and demand for it remain.

The sign of Wilayat al-Khaasa that Allah Almighty has said is that those who believe Allah as their Lord and remain firm on Him, angels will descend upon them both in the life of this world and after death, who will give them glad tidings. They share news of freedom from every fear and worry. But Allah Almighty will decide who stays on this decision for how long. Even if that person himself realizes his Wilayat, what argument do other people have? Therefore, every good and well-behaved Muslim feels that this is Wali-Allah. The actual decision rests with Allah Ta'ala. Yes, it is correct to say that such and such a person is (صاحب حال) or has any knowledge. (Kanz al-Talebeen)

The saints have said not to be a seeker of dignity (Karamat) but to be a seeker of steadfastness (Istaqamat). Because your Lord demands Istaqamat from you, and your soul demands Karamat from you.

## **1.5. Wilayat can get by diligence**

To reach the stage of Wilayat, arduousness is required, and the only prophethood is Wahbi (Gifted by Allah). There is a difference between a Wahbi and a self-acquired position: Wahbi does not require hard work; Allah Ta'ala gives it. The other thing that is a Wilayat takes effort to get. It is not about hard work either. It is also about demand, hard work, quest, and longing. The longing that comes from seeking.

Allah also gives Wilayat, obtained in the Wahbi (Gifted by Allah) way, not only in compensation for hard work because a person cannot work hard enough to thank Allah for His blessings. Man cannot be grateful for the blessings he uses daily, such as strength, health, eyesight, speech, hearing, etc., so how can one get special wilayat through hard work?

But when a person decides from his heart that he wants the nearness of Allah Ta'ala, the pleasure of Allah Ta'ala, His guardianship, His friendship and protection, and all his efforts are for Him, then Allah Ta'ala holds him more. Such a condition arises in his heart that obedience to Allah becomes easy, as if the power of following Shariat is created. Then, as the sincerity in the heart increases, the value of the actions increases.

Allah Almighty took the promise of obedience from Bani Israel, and upon fulfilling it, He said, "انى معكم" means I am with you. Thus, Allah Ta'ala is personally present everywhere, but Maiyat (with you) means to be with His pleasure. Be it personal, social, or national affairs, the presence of Allah is such a great reward that this entire is special Wilayat. Since the covenant is based on the fulfillment of the promise of obedience on the part of man, if he does not fulfill it, he will be deprived because when the condition is no longer, there is no condition, like even the most excellent guardian is a guardian as long as obedience is mandatory.

## **1.6. Does the "Wali Allah" know his Wilayat?**

Scholars differ on whether the Wali Allah knows his wilayat or not. Some scholars believe that it is permissible for him to know his guardianship (Wilayat) because the guardian despises himself. If any virtue is revealed by it, he is afraid that it might

not be deceitful, and he is always aware of his fear because he is scared of the position he holds. It should not fall anywhere, and then it should not happen that its end is against the Wilayat. These scholars also state that his death is right and good in the conditions of the Wali Allah. Many stories of Mashaikh have been narrated in this regard.

Some among the Auliya say that the Wali knows I am the Wali Allah. A Wali Allah is constantly in fear of his fate, and the greatness and awe of Allah overshadow him when the Holy Prophet (ﷺ) said that the ten Companions of the Prophet (ﷺ) are in Paradise. So those Companions of the Prophet (ﷺ) fully agreed. They certainly knew that their afterlife was safe, but even after this knowledge, there was no change in their life, and the good deeds of their life continued in the same way. When the Wali Allah sees Karamat appearing from him, he can distinguish between dignity and non-dignity. He is sure he is on the right path when he knows this.

Hazrat Ibrahim bin Adham (ra) said that if a person wants to become a Wali Allah, he should not be attached to anything in this world and the hereafter and should only be attracted to Allah so that He may make him his friend.

(Rasala-tul-Qushairiyah, p. 313)

## **1.7. The position of Auliya and their divine blessing**

Whenever you meet such gentlemen (Auliya Allah), you should be happy to understand the grace and attention of Allah, that Allah has made you meet the shining stars of His creation and bestowed his love. These people are a reality. Those who sit near them, in return, remove their bad luck and evil. These men have been cleansed from the sins of the Nafs. Pride and self-conceit have come out of them. These become very subtle moods. They get possession of their bodies.

In them, the attributes of the country begin to appear; their human habits disappear, and strange habits appear due to purification and cleanliness. From these observations, the conquest of the terrestrial universe becomes a rule. Their existence is invisible; the veils are obstructed before the beholder perceives them. Wali calls you, but you can't see him. Now, he becomes the king of conquest; sometimes, he walks on water, sometimes, flies in the wind, and sometimes, disappears. In general terms, he becomes a monster who can assume different shapes and forms, like a spiritualist. This is where Hazrat Khidr (peace be upon him) appears in front of people in different ways after arriving. (Jama Kamalat-e-Auliya)

## 1.8. Methods of Kashf (discovery)

There are one hundred and twenty-four thousand styles of Kashf-e-Sahih. This is the number of prophets (AS). All the styles that come from the Auliya Karam are continuations of the miracles of Khatam-ul-Nabiyen Syed Al-Mursaleen ﷺ.

## 1.9. Karamat (Dignity)

If a pious person exhibits such rare and surprising unusual things not usually found as an everyday habit, it is called "Karamat." If this kind of thing appears to the Prophets (AS) before prophethood, it is called "ارهاص", and if it seems after prophethood, it is called "معجزة" "miracle." If this kind of thing comes out from an ordinary believer, then it is called "معونت" and if it is revealed from an unbeliever, it is called "استدراج". Bad habits can also appear from unbelievers and bad people.

## 1.10. import (استدراج)

Allah Almighty said!

سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ( )

We shall punish them gradually from directions they perceive not.

(Surah Al-Qalam, 44)

The meaning of استدراج is that Allah Almighty gives the servant everything in the world that causes him to go astray and increase in ignorance. These things increase the distance from Allah Ta'ala for him.

If practiced repeatedly in an art or skill, that person becomes a master. In this work, he gets pleasure again. Pursuing this pleasure makes him more worldly. Then, this gradient causes interest from one individual to another. Thus, he gets immersed in worldly pleasures. The more he moves toward the world, the more he moves away from Allah. Then, there comes a time when he begins to understand everything about Him and is wholly deprived of the closeness of Allah.

The Karamat of Auliya Karam is proof of the truthfulness of this prophet (AS).

A Wali Allah does not attribute his glory to himself.



Imam Quashari (ra) says that if no Karamat has been manifested in the world from a Wali Allah, his Wilayat is unaffected, but it doesn't matter.

## 1.11. Types of Karamat

### **Sensory Karamat: (حسی کرامت)**

This is the Karamat in which external and temporal contrary habitual affairs appear which every extraordinary and ordinary person can see and feel, for example, the burning of fire and the coming of unseasonal fruit.

### **Spiritual Karamat: (معنوی کرامت)**

It includes those matters that are against the Sensory Karamat. For example, steadfastness in religion and Shariah, monotheism and following the Sunnah, popularity among the servants of Allah Ta'ala, remembrance of sound, etc.

Allama Tajuddin Subaki (ra) says in his book "Tabqat" that the number of miracles revealed by the Wali-Allah is more than a hundred. But the following has emerged more.

1. Resurrection of the dead.
2. Communicating with dead.
3. A river is divided, dried up, or overflowed.
4. Changing the shape of objects.
5. The contraction and expansion of the earth for the Wali-Allah.
6. Speaking of the living beings and animals.
7. Subjugation of beasts and animals.
8. Healing the sick.
9. Time contraction and expansion.
10. Immediate acceptance of prayers (Duaa).
11. Gaining power over silence and speech.
12. Attract people's hearts to himself.
13. Tell something unseen.
14. Survive without eating anything.
15. Overeating without harm.
16. Dispositions in the system of the universe.
17. Stay safe from forbidden foods.
18. Seeing a distant object without means.

19. Their terror is overshadowed.
20. Appearing in different forms.
21. Escape from the evil of enemies.
22. See the treasures of the earth.
23. Difficulties become more accessible for them.
24. Do not affect the lethality.

(Jamal-e-Auliya, Karamat-e-Sahabah)

## 1.12. Alum-e-Anfas (عالم الانفاس)

Hazrat Sheikh Akbar Muhyiddin ibn Arabi (ra) says! The common name of all Auliya in the Wilayat method is "Alum al-Anfas". There are many classes of these gentlemen, and they are known in different ways. All these classes and references are found as a whole, and many holy beings get what Allah wants from these classes and conditions. Each class of these people has a particular title. Then, some gentlemen are in a specific number in each period, and some are those whose number is not fixed; they keep increasing or decreasing. We mention the numbered companions and the unspecified companions with their respective titles.

## 1.13. Auliya Karam and their types

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١)

No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

Hazrat Ayyad bin Ghanem (ra) narrates that the Messenger of Allah ﷺ said! The best people of my Ummah are those who rejoice at the widening of the mercy of their Lord and weep in fear of the punishment of their Lord. They remember their Lord in the morning and the evening. They call upon him with their tongues in a state of hope and fear. Extend their hands before Him and ask him in a low and

loud voice. They long to meet Him with their hearts. Their burden is light on people but heavy on their souls.

They walk with bare feet like ants on the ground with humility. With means, we get nearness to Allah Ta'ala. Worn clothes adorn. Follow the truth. They are reciting the Quran. They offer sacrifices at the altar. Witness angels and guardian angels are appointed over them by Allah. The blessings of Allah are evident in them. Those people get to know the servants from the light of the dawn and think about the world. Their bodies are on the earth, but their eyes are on the sky. Their feet are on the planet, and their hearts are in the heavens. Their pure souls are on the earth, and their hearts are on the throne. Their souls are in this world, and their minds think of the hereafter. So, for them, it is what they want. Their graves are in the world, but their places are with Allah.

Then he recited this verse!

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ( )

This is for him who fears standing before Me (on the Day of Resurrection or My Punishment) and also fears My threat."

(Surat Ibrahim: 14)

Hazrat Imam Ahmad bin Hanbal (ra) says that those people do not delay the payment of their rights by waiting for today and tomorrow, and they perform their duties without any deficiency.

(Holiya Al-Auliya and Tabqat Al-Asfia Vol. 1 p. 30)

It is narrated on the authority of Shareeh bin Ubayd (ra) that the mention of the people of Syria came before Hazrat Ali (RA). Someone said, O Amirul Momineen! Curse them. He (RA) said! No. I heard from the Messenger of Allah (ﷺ) that he told Abdal, who is a type of Wali-Allah, live in Syria, and they are forty men. When a person dies among them, Allah replaces him with another person. By their blessings, it rains, and by their blessings, the enemy is conquered, and by their blessings, the (worldly) punishment is removed from the people of Syria.

(Narrated by Ahmed bin Hanbal ra)

Among the creatures are three hundred special servants of Allah whose hearts are like the heart of Hazrat Adam (AS). There are forty such servants whose hearts are like the heart of Hazrat Musa (AS). There are seven chosen servants whose hearts are like Hazrat Ibrahim (AS). There are five attributes whose hearts are like that of Hazrat Jibreel (as), and there are three attributes of Wali-Allah whose hearts are

like the hearts of Hazrat Michael (as), and there is a special servant of Allah whose heart is Hazrat Israfil (as). It is like peace.

When one person dies, Allah Almighty replaces him with one of the three. When one of the three fails, he is replaced by one of the five. And when there is a gap of five, it is replaced by seven. And when one of the seven passes away, the gap is filled out of the forty. And when one of the forty dies, one of the three hundred takes his place. And when one of the three hundred dies, one of the ordinary Muslims is born in his place. Therefore, thanks to these special servants of Allah, Allah gives life and death to the people of the earth, and it rains because of them. Through them, plants grow, and troubles end. (Holiya Al-Auliya and Tabqat Al-Asfia Vol.1 p.23)

The words Abdal, Iqtab, Awtad, Ghous, etc. are found in Maktobat and Malfuzat Sufia, and mention of their attributes, blessings, and dispossession is also seen.

The sages have described twelve types of them, which are as follows.

## 1.14. Abdal (ابدال)

Abdals are forty. Twenty-two or twelve live in Syria, and eighteen or twenty-eight in Iraq. These people are protected from extremes and excesses by steadfastness and moderation and are freed from worries and dangers. Some said that these are seven, the protection of the seven continents is entrusted to them, and these seven abdals get help from the Prophets (AS) whose noble souls are in the sky, and then through these abdals, this help comes on the seven days of the week. Each change is associated with a specific day of the week. Among them, the first one follows the footsteps of Hazrat Ibrahim Khalil (AS), the second follows the footsteps of Hazrat Musa Kalimullah (AS), the third follows the footsteps of Hazrat Haroon (AS), the fourth follows the footsteps of Hazrat Idris (AS), the fifth follows the footsteps of Hazrat Yusuf (AS) and the sixth follows the footsteps of Hazrat Jesus (AS) and the seventh follows the footsteps of Hazrat Adam (AS). Apart from this, they know the issues and mysteries related to the planets and the entry into the various destinations of their movements.

It is written in Holiya Auliya that their number can be up to five hundred but never less than forty. They are called "Abdal" because when one of them travels from one nation to another and from one place to another, he becomes a deputy of himself in his place so that the onlookers can not distinguish between them.

Undoubtedly, it is not him; he is someone else, and it is a distinguishing sign of change. The Abdal takes place in the heart of Hazrat Ibrahim (AS). They have eight attributes: outwardness, silence, awareness, hunger, solitude, inward

abstraction, isolation, pluralism, and monotheism. One of them is their Imam, and he is called their Qutb.

Hazrat Abdullah Al-Bari (ra) says I asked Hazrat Dhul-Nun Misri (ra)! Tell me the attributes of Abdal. He said that you have asked me about thick darkness.

He spoke! Listen! These people are people who remember Allah Almighty with their hearts. Knowing the greatness and magnificence of the Lord, they are His authority over the creation of Allah Ta'ala. Allah Ta'ala has illumined them with His love. The sciences of guidance have been raised for them. He has placed them in the position of brave men to help themselves. He has given them patience and strength to avoid their disobedience. They have purified their bodies with their meditators. Sound is done to those who behave well. He has clothed them with the threads woven by his love. The crowns of his pleasure have shone on their heads. There are hidden treasures in their hearts. That is why they are connected to Allah and eager to meet him. The axis of their grief and sorrow is the person of Allah Almighty. Their eyes see him through the veils.

Allah Ta'ala has made them stand in this place because of His closeness, from where they observe the Lord. Allah made them sit on doctors' chairs for the people of knowledge and spoke! If any of my faqirs come to you sick, treat him. If a patient of my separation comes, treat him. If someone afraid of me comes, give him hope from me. If a fearless person comes, scare him away from me. If someone wants to join me, congratulate him and keep him company. If a person comes who has strayed from me, then return him to me. If anyone too cowardly to fight comes my way, encourage him with courage and bravery. If anyone is disappointed by My grace, remind him of My promises. If someone comes hoping for my favor, give him good news. If you come with good hopes from me, then tie it. If someone who loves me comes, respect him. If someone comes to honor me, you should also keep him. If someone comes seeking my path, guide him. If someone makes a mistake, advise him. If someone puts a burden on you, help him. Whoever neglects my duties and rights, let him go away. Take notice of what disappears from you. If an evildoer comes after kindness, then punish and warn him. If one of my friends falls ill, visit him. If someone is suffering from grief, give him good news. If a helpless person asks you for shelter, shelter him. (Holiya Al-Auliya and Tabqat Al-Asfia Vol. 1 p. 26)

## **1.15. Why is Abdal called Abdal?**

They are called abdals because they appoint their permanent position when they leave a place. If this change is due to practicality and proximity, then a person who is exactly like him is nominated in his place. He deliberately leaves his place. A person who has the power to change is Abdal. If Allah has determined the

Abdal in a place and the original Abdal is unaware of it, he is not included in the Abdal. This happens often. Hazrat Abu Talib Makki (ra) says that Abdal gets this position from four things: hunger, awareness, silence, and loneliness.

## 1.16. Abrar (ابرار)

Often, Abdal is also called Abrar. Some have said that their number is seventeen.

## 1.17. Akhyar (اخيار)

There is five hundred or seven hundred Akhyar (Wali-Allah), and they are not defined as one place. They are tourists. Their name is Hussain.

## 1.18. Qutb (قطب)

In the Arabic dictionary, Qutb refers to the peg of the mill on which the mill rotates. If it is not there, the mill cannot run. In the same way, the system of knowledge cannot function without a Qutb. Because of the Qutb, the circle of existence of the world remains stable and protected, and the blessings and appearance of good deeds in the world are associated with his footsteps.

A Qutb is not a Qutb until it gathers the characteristics of all the Auliya Karam mentioned under different categories. This position is Wahbi, and it does not have an inheritance like an apparent inheritance, but Allah, the Exalted. He wants to grant this position.

Such a person is called Qutb, on whom one of the positions was drawn and who created his position in his period. Some of these nobles combine the outward command and the outward caliphate with the inward caliphate. Such people include Syedna Abu Bakr Siddique (RA), Syedna Farooq Azam (RA), Syedna Usman Ghani (RA), Syedna Ali Al Murtaza (RA), Syedna Imam Hasan (RA), Hazrat Muawiya Bin Yazid (ra), Hazrat Umar Bin Abdul Aziz (ra) and Moutawakel Abbasi (ra).

Some gentlemen only get the inner caliphate and do not get the outer order. Among them are Ahmed bin Haroon Rashid Sabti (ra), Bayazid Bastami (ra), etc. Most of the Qutbs need to be in apparent order. (Jama Kamalat-e-Auliya)

## 1.19. Types of Qutb

There are many types of Qutbs: For example, Qutb al-Qutab, Qutb al-Wahdat, Qutb Alum, Qutb Akbar, Qutb al-Arshad, Qutb al-Abdal, Qutb al-Madar, Qutb Igleem. Some scholars have quoted the existence of twelve Qutbs. His name is Abdullah in the Unseen World. He has two ministers who are called Imameen. The name of Wazir Yameen is Abdul Malik, and the name of Wazir Yaseer is Abdul Rab.

One scholar is focused on observing the Alum-e-Malakout, and the other is limited to the Alum-e-Melk. Seven Qutbs live on seven continents; they are called Qutb Igleem; five live in Yemen; they are called Qutb Wilayat. This number is of fixed and indefinite Qutbs; every city and every village have a Qutb. (Allah knows best)

Every village and settlement have a Qutb, whether the people of that area are Muslim or non-Muslim. Qutbs live in different forms to hide themselves from people's eyes, so recognizing them is impossible for everyone. Only the people of sight recognize them.

## 1.20. Qutb-e-Bald and Qutb-e-Alum (قطب بلد و قطب عالم)

The circle of a Qutb is limited to the city only. One's scope of a Qutb is up to one country. One's scope of Qutb is limited to the earth. They have the honorary power to exist in the system of the universe running; he is called Qutb Alum. Hazrat Nuh (AS) held the position of prophethood and this position. Because of Hazrat Nuh (AS), the system of the universe was disrupted. Despite the preaching of Hazrat Nuh (AS) for nine and a half hundred years, a few people accepted Islam, so he resigned from the post of rulership.

Qutb Alum is one. It is also called Qutb Akbar, Qutb al-Arshad, Qutb al-Iqtab and Qutb al-Madar. His name is Abdullah in the Unseen World. He has two ministers called Imameen. Wazir Yameen (right) is Abdul Malik. It resides on the right hand of the Qutb, and its gaze is Alum-e-Malakout. Its rank is higher than his other companion. He is the one who takes over the caliphate of Qutb (upon his departure, he becomes Qutb), and the second minister Yasar (left) is named Abd al-Rab who lives on the left hand of Qutb and looks after Alum-e-Melk. Their external characteristics are asceticism, abstinence, enjoining favor, and forbidding evil, and their internal characteristics are truthfulness, sincerity, modesty, and meditation. From this image, Allah Almighty protects the knowledge of the unseen and the knowledge of feelings.

## 1.21. Qutb-e-Abdal and Qutb-e-Irshad (قطب ابدال اور قطب ارشاد)

Qutb Abdal is the medium for the arrival of blessings related to the world's existence and survival. Qutb Irshad is the means of attaining those blessings associated with the guidance of the world. Therefore, creation, sustenance, getting rid of calamities and diseases, and health and well-being are related to the blessings specific to Qutb Abdal. Faith and guidance, the success of good deeds, and repentance from evil deeds are the results of the grace of Qutb Irshad.

Qutb Abdal is always busy with his work; the world is always full of Abdal because his work is related to the world. If one Qutb dies, another is immediately set in his place. But Qutb Irshad can be there sometimes. After attaining the status of Wilayat, their perfection is according to their responsibilities.

Among Qutb Irshad (Fard-Akmal) is at the feet of Khatam Al-Anbiya Hazrat Muhammad Mustafa (ﷺ). The perfection of this person is subject to the Prophet (ﷺ). Rasulullah ﷺ was the Qutb Irshad of his time. Hazrat Awais Qarni (ra) was the Qutb Abdal of his time. (Fazl-e-Karim by Qazi Alum-ud-din)

Qutb-ul-Irshad occurs in every era, but a Qutb-il-Irshad who has the status of "Fard-Akmal" also comes after centuries. There have been only a few people in this position in this Ummah. As it is said about Ghous-ul-Saqlain Hazrat Syedna Shaikh Abdul Qadir Jilani (ra), he was Qutb-ul-Irshad and comprehensive perfections of "Fard." When Imam Rabbani Hazrat Mujaddid Alf Al-Sani (ra) reached the position of Fard, the spiritual disposition of Hazrat Sheikh Abdul Qadir Jilani (ra) was included in the attainment of Fard. Thus, Mujaddid is sent every hundred years, but Hazrat Mujaddid Alf Al-Sani (ra) is shipped for a thousand years, just like in the previous nations. The Prophet continued to come in every era, but the Rasool of Allah (AS) continued to appear after centuries.

Qutb Abdal is the medium for the arrival of blessings related to the world's existence and survival. Therefore, birth, provision of sustenance, removal of suffering, removal of diseases, health, and well-being are related to the specific benefits of Qutb Abdal. Worldly and spiritual affairs are under his control.

## 1.22. Qutb Al-Alamin (قطب العالمين)

He is the Qutb of all over the world; the universe of fourteen classes continues to be blessed by its blessings. It is called Qutb al-Alamin. As the Rab-ul-Alamin and Rehmat-ul-Alamin, so is the Qutb-ul-Alamin.



Hazrat Imam Rabbani Mujaddid Alf Al-Sani (Quds-Sara) says that according to Sheikh Muhyiddin Ibn Al-Arabi (ra), Ghous is the Qutb-e-Madar. According to him, the position of Ghousit is not a separate position from the Qutbiyat, and some people believe that Ghous is apart from the Qutb-e-Madar; instead, he is a supporter of it (Qutb-Madar). Qutb Madar takes help from him in some matters and is also involved in appointing the post of Abdal Qutb, also called Qutb Al-Iqtab, by his Awan and Ansar. Because the Awan and Ansar of the Qutb-ul-Iqtab are the rulers of the Qutb (Hukmi), it was written in "Fatuhah Makkiyah."

(مَا مِنْ قَرْيَةٍ مُؤْمِنَةٍ كَانَتْ أَوْ كَافِرَةٍ إِلَّا فِيهَا قُطْبٌ)

There is a Qutb in every village and settlement, whether it is a Muslim or non-Muslim settlement.

(For more details, see the letters of Imam Rabbani, Book 1, Letter 256)

It should be kept in mind that the real doer is Allah Ta'ala. Auliya Karams and Qutb-e-Azzam are given this position only to honor them so that they are considered and known as respectable and worthy of respect in the eyes of creation.

Shaykh Muhyiddin Ibn Arabi (ra) says that Qutb, from whom all the Prophets and Rasul Azzam and Iqtab have been continuously receiving blessings since the time of the creation of humanity, is the Holy Prophet Syedna Muhammad Mustafa (ﷺ). The spirit of Salat and Salam is on Ruh-e-Tayyaba.

### 1.23. Qutb al-Irshad and Qutb al-Takwin (قطب الارشاد وقطب التكوين)

There are two types of these Qutbs. One is those who are related to the service of instruction and guidance and the reformation of the hearts and training of the people; the souls and education are for closeness to Allah and acceptance by Allah. They are called Qutb Irshad. And those gentlemen are the real vice-regents of the Prophets (AS). Light and blessings come in people's hearts because of them. The condition for enjoying blessings depends on belief in them. Their method is the method of prophecy.

Others are those whose service is related to reforming livelihood, managing worldly affairs, and getting rid of evils, who correct these matters with their inner courage and divine support. These men are called "Ahl al-Takwin." Who is called

Ahl Khidmat in Tasawwuf? Among them, the highly robust one with authority over others is called Qutb al-Takwin. Their condition is like that of angels who have been (مدبرات امر) commanded to be wise. Hazrat Khizr (peace be upon him) is known to be of the same glory.

For the position of Qutb-ul-Takwin, it is necessary to have such strange dispositions. Contrary to Ahl al-Irshad, they don't need to be Karamat and self-sufficient. However, the virtues of these gentlemen are of a different kind of Karamat that the people need to understand. Instead, those matters are matters of taste and intuition that often the person who benefits from their service and company knows.

What is the use of describing the perfections of the people of Ahl-Takwin when the benefit of the tariqa comes from the Ahl al-Irshad? So, it has two advantages. One is academic, and the other is practical. Knowledge is to know the matter of a task so that the knowledge is not defective. Practically, most of the time, such people are shabby and chaotic in appearance. If someone knows this problem, he will not insult people with low incomes. This should be well understood.

Qutb al-Takwin must know that he is a Qutb because it is a position like Hasan Mahmandi, who was the minister of Sultan Mahmud Ghaznavi. He knew he was his minister, but Ayaz did not think he was his lover because popularity is not a position but a type of closeness.

Therefore, Qutb Irshad doesn't need to know that he is Qutb. There can be multiple Qutbs at a time. Shaykh Ibn Arabi (ra) has even written that every settlement has a Qutb, even if it is of the infidels. This word can have two meanings. One is that he is one of the inhabitants of that place, and he is a Muslim inwardly, but he hides it due to some particular condition, and this is far-fetched. The second is that he is not residing in that place, but that township is in his possession. Like a police station, it is related to villages and the city.

## 1.24. Types of relevant Qutb-ul-Irshad:

There are three types of people based on their relationship and non-relationship with this personality.

1. The Sincerely (مخلصين)
2. Believers (معتقدين)
3. The deniers (منكرين)

### **1.24.1. Sincerely (مخلصين)**

People with feelings of respect and sincerity towards this personality, even though they do not pledge allegiance to them. They continue to be blessed and irrigated by their blessings as much as sincerity and ability. If that excellent blessing being is attracted towards a student, then with the attention of their heart, the veils are lifted, a bright door and a hole open towards the holy world, and there is contact with the world of the unseen.

### **1.24.2. Believers (معتقدين)**

If a person is not attracted to this beloved personality, his lack of attention is not a denial. Still, it is due to lack of knowledge due to lack of recognition and is only engaged and attracted towards the remembrance of truth. He continues to be blessed with its bounty just as the universe is blessed by the sun. But the sincere are more generous than them.

### **1.24.3. Deniers (منكرين)**

Those who have hatred and enmity with this person because of their heartache and eternal hatred deny this position from the very beginning, even though the Sahib Zikr and fasting and Salat, guidance, and the reality of faith bind them. They have the appearance of righteous deeds but not the reality. The basis of such prayer can only be hypocrisy. Even if that person does not intend to be benefited or non-benefited, his deniers and opponents are naturally deprived of his blessings due to his denial and objection.

## **1.25. Fruits of Devotion to Qutb-ul-Arshad**

Those who have only devotion to Qutb-ul-Arshad, even if they do not get the honor of meeting him and are heedless of remembrance and thought, remain satisfied with his favors and blessings. Which is a source of success and forgiveness for the faithful and the lovers. Once a person came to the service of the Messenger of Allah (ﷺ) and asked: O Messenger of Allah (ﷺ), what do you say about a person who loves a nation but cannot reach them? The Prophet (ﷺ) said! A man is with whom he loves. (Mishkout; Chapter Love Fi Allah)

## 1.26. Imameen (امامين)

They have been mentioned under the heading of types of Qutbs. The name of Wazir Yamin is Abdul Malik, and the name of Wazir Yasar is Abdul Rab.

## 1.27. Awtad (اوتاد)

There are four. The world lives in four members. They do not increase or decrease in any era. Among them are four apparent characteristics: an abundance of fasts, Qiyam al-Lail, self-sacrifice, and asking for forgiveness late at night after midnight. The inner qualities are trust, submission (surrender to Allah), homologation, and reliance. They also have a head Qutb, and they follow him.

One of them, the elder Ibn Jadon (ra), has passed in Iran. Allah Ta'ala protects the East through one of the Awtad. His Wilayat is in the East. The second is in the west, the third is in the south, and the fourth is in the north. It is the province's center. The division of their affairs begins with the Kaaba of Allah. A remarkable thing among them is that sometimes there is a woman among the Awtad. These four nicknames and proper names are Abdul Hai, Abdul Aleem, Abdul Qadir, and Abdul Murid.

## 1.28. Amad (عبد)

There are four. They live in the four corners of the earth. All are named Muhammad.

## 1.29. Ghous (غوث)

Ghous is one. Some said that Qutb-ul-Iqtab is called Ghous. Some said he is different and lives in Makkah; some have disputed this, too.

Ghous is applied to a great person to whom people take their needs. Amid trouble, he reveals the hidden secrets of the most important sciences to people. He is asked for duaa because Allah answers his prayers and if he swears to Allah and asks for something, Allah fulfills his request as Syedna Owais Qarni (ra).

### 1.30. Mufridan (مفردان)

Ghous develops into a Mufrid and a Qutb-e-Wahdat.

### 1.31. Maktoman (مکتومان)

Maktoman is hidden and concealed.

### 1.32. Najib (نجباء)

They are seventy; some have written that they are forty and live in Egypt. Everyone's name is Hasan. They bear the burden of the creatures and bear the sorrows of the worldly people. Their lives are devoted to the welfare of others, and they do nothing for themselves. They spend day and night in the welfare and service of others. There are eight qualities: four are external, i.e., courage, modesty, politeness, and incredible worship, and four are internal, namely, patience, satisfaction, gratitude, and humility. Their moral status is very high.

The spiritual condition always dominates them. They can only be recognized by those who are above them. The lower ranks cannot recognize them.

### 1.33. Naqeeb (نقباء)

There are three hundred lives in the western country. Everyone's name is Ali. They know the facts reveal things and mysteries of souls. Ten works are associated with them, and four are related to the visible. That is an abundance of worship, research, asceticism, and abstinence from intention, with time for Mujahida and six works related to the inner self: repentance, renunciation, reckoning, reflection, cogitation, and fasting. These three hundred have one imam from among them. They take everything from Him and follow him. He is their Qutb.

There are twelve constellations in the sky, and each constellation has its own Naqeeb. Allah Ta'ala has given the revealed sciences of Shariat in the hands of these Naqaba (نقباء). They know the things and disasters hidden in their souls. Iblis is revealed to them in such a way that they know his hidden powers, which he

does not know. Their knowledge is such that if they see someone's footprint on the ground, they know whether he is good or bad.

356 Auliya Allah is always in the world of travel. After the death of Qutb, Naqeeb takes his place. Najeed replaces Naqeeb. Qutb replaces Najib. Abdal replaces Qutb. Akhyar replaces Abdal. Abrar replaces Akhyar. Abrar numbers cover all the universes. (Fawad Rukni by Sharf-ul-Haq and Uddin Ahmed)

### **1.34. Salik Majzoob and Majzoob Salik**

The person who first determines the position and then is attracted by the Unseen is the Salik Majzoob, and the one who is attracted first and then determines the position is the Majzoob Salik. The first person is called Muhib, and the second is called Mahboob.

### **1.35. Qalandar**

Hazrat Hakeem-ul-Ummat Ashraf Ali Thanvi (ra) said that Qalandar is a group of Auliya Allah whose acts of worship are not seen much. Still, they are never guilty of obligatory duties. In other words, in righteousness, they please Allah even for a single breath and are careful not to allow forbidden pleasures to enter their hearts. Every moment in life is devoted to their Lord. Their hearts are not oblivious to Allah, even if they are in the company of millions, even if they are in the company of two. The entire universe is not an obstacle for them in the presence of Allah Ta'ala. They are moral, respectful, and polite.

In the term of Tasawwuf, that group is called Qalandar, in which the actions of Qalibiyah, i.e., the visible actions, are less. But their acts of heart are very much. The actions of the heart are to keep things right with Allah Ta'ala. Care should be taken of the heart so it does not get attracted towards the wrong. Instead, often, the heart should be engaged in remembrance of Allah. There should be no hatred or jealousy in the heart of any Muslim. They are seeking good luck to all. Everyone's rights should be paid. Be thankful for the blessings. May the heart be content with Allah Almighty in happiness and sorrow. Apart from this, many other actions are the actions of Qalibiyah.

Tariqah Qalandar has two components. One act, reality, is holiness, and the other is love. And Tariqah Qalandar is the name of the combination of both of them. According to the term, there is also imprisonment in the path of Qalandar, which lacks a visible mustache bat. There should not be a lot of piety and charity, but there should be a notable exception of love. That is, there should be more

contemplation and meditation. There is another term: even if many of these actions exist, freedom should prevail. But there should be freedom from creation and not from the creator. Qalandar does not care about the fashion and customs of the world. He does not look at spices; his heart is pure and simple. Its primary purpose is to take one and abandon all.

The attributes of Qalandar are that they are only limited to permission. Follow the law of exemption. But they do not demand the facts of greatness. Averse to accumulating wealth. They do not desire and covet more. Their behavior is isolated from worshiping servants, devotees, and ascetics. They consider the same happiness they have with Allah Ta'ala enough and do not desire any more knowledge.

(Awarif Al-Maarif, p. 225)

### 1.36. Malamti (ملا متی)

A Malamti (reproached) does many deeds but arranges to keep them hidden. From which ordinary people think that he is nothing more than others. They hide their actions to avoid the robbers and are disguised as miscreated. Because the mob interferes with their actions, they consider people robbers.

Some Sufis say that reproach is that which does not reveal the good and does not hide the evil. They become completely sincere because they get pleasure from sincerity in the vein of reproach. Therefore, they prefer to keep their affairs and actions private.

Sheikh Abu Zareah Tahir bin Abu Fazl al-Muqaddami (ra) has stated concerning the narrations of his Shaykhs that Hazrat Hudhayfah (RA) said to the Messenger of Allah ﷺ: O Messenger of Allah ﷺ! What is sincerity? The Lord of the Universe ﷻ said in response! I inquired from Jibreel (peace be upon him) about sincerity, and he said, "I inquired about sincerity from the Highest (Rab al-Izat ﷻ), and the Most High said that it is one of my secrets, which I have kept in my hands." Among the enslaved people, I place it in the heart of the person whom I love as a trust.

Malamti (unacceptable) are on the path of sincerity and are the ones who hold sincerity as necessary. These people try to keep their good deeds, affairs, and actions hidden from people and enjoy it. They manage to hide their affairs so much that they get upset if they are revealed as a sinner is troubled by the revelation of his sin.

(Awarif Al-Maarif, p. 219)

### 1.37. Majzoob (مجدوب)

Majzoob (lost in divine meditation) is the one whose intellect is lost due to the dominance of wrongdoing or the supremacy of an unseen presence. However, sometimes, due to the dominance of circumstances and intentions, it also changes in confusion. Therefore, it is difficult to identify the cause. Sitting near Majzoob, the heart is drawn towards the hereafter and Allah. It is also a sign that the visionaries of that time (researchers of comprehensive Shariah and Tariqat) did not object to this person.

Not every madman needs to be Majzoob (absorbed in). One point in this that people seek for Majzoob is that what the Majzoob says comes to pass. Although it does not happen because of his saying, it is from Allah. That is, when something is going to happen from Allah, it is revealed to them, not because of his saying. Even if he doesn't say it, it still works. People waste their time on Majzoob for no reason. He can neither benefit nor harm. It does not benefit the religion or the world. Because he does not teach or advise. The world can benefit from dual, and Majzoob doesn't make dua because he has Kashf and can only give news. They realize that in such and such a case, it will happen like this, so praying according to it is futile and useless, and praying against it is fighting destiny. However, they do not pray. However, due to Kashf, some prophecies say that it will happen in such and such a case, so even if they did not say it, it would still occur. Nothing happened because of them.

Therefore, there is no benefit from Majzoob. Yes, there are all kinds of benefits from other Auliya Karams. Because there is teaching and advice and also prayer. Religion also benefits, and so does the world. Worrying about the Majzoob causes harm that people start to consider Shariat as useless. The greatness and value of the Shariat go away from the hearts of the people because the Shariat does not bind the Majzoob due to not being obliged to do so, and people turn away from the Shariat when they see them. However, Majzoobs are unable to remain rational. Those people have reason and understanding of everything available, so they are not disabled but sinners. However, it is not permissible to speak ill of Majzoob. Duaa should be made from the Saliks; their prayers have an effect.

Majzoob's eyes are sometimes on small things and sometimes not on big things. Therefore, due to absorption, self-absorption prevails over these men. That is why their act is not valid. The status of the Majzoob is minor in the eyes of Allah. They are only disabled.

Majzoobs are popular but could be better. They are deprived of actions, and development is only through actions; otherwise, souls would not be sent from the world of spirits to the world of bodies. Because in the world of spirits, spirits had



states but not actions. Therefore, the love in the souls was such that they were willing to take a heavy trust from Allah Ta'ala because of this love. Their motive was love. Serve Majzoob if you can, but never demand attention from them, and if you doubt the correctness of their senses, do not even take what they give you. If he takes it, then deal with it as a lost thing.

### 1.38. Hawari (حواری)

Hawari (Disciple) is only one per era. There is never another. When he dies, another succeeds him. During the time of the Messenger of Allah (ﷺ), Hazrat Zubair bin Awam (RA) was able to hold this position. A Hawari helps the religion through both Saif and Hujjat. He is given knowledge, worship, and reason. He is also a masterpiece of sword, bravery, and courage. He is the argument for the establishment of Shariat.

### 1.39. Rajabi (رجبی)

These are forty in each cycle. These are the people on whom the state of divine majesty remains. They are called Rajabi because the state of this position remains dry from the first date of Rajab to the last date, then this quality and jollifications end. Next year in Rajab, they will be in this state again. They move to different cities and get to know each other. But other travelers of this path know less about them. They primarily reside in Yemen, Syria, and Diyarbakir.

Rajabi gentlemen feel the first date of Rajab as if the sky has fallen on them. They feel so burdened that they cannot blink an eye or move a limb. On the first day, they lie down, do not stand, do not move, or move their hands or feet. On the second day, this burden is a little less. On the third day, it becomes much less, and the doors of Kashf and Tajali are opened for them. They start observing the things of the unseen. But during this period, they lie down covered with a sheet. Speak after two or three days. They speak and are spoken to. When the month ends and Sha'ban begins, these men stand up straight as if they have just been released. When this situation ends, they engage in daily routine, employment, and trade. If Allah wills, something remains. No one knows the reason for their condition.

(Jama Kamalat Auliya)

## 1.40. Khatam (ختم)

It is the one all over the world in every era. On such a person, Allah Ta'ala terminates the Muhammadan Wilayat (peace be upon him). Among the Muhammadan Saints, no one is greater than him in that period. A Khatam will also be at the end, where the guardianship from Hazrat Adam (AS) to the last guardian will end. This is Syedna Isa (AS), the last of the Auliya Karam. Therefore, there will be two fates for him on the Day of Judgment, one as a member of the Muhammadan Ummah and one as a Messenger of Allah.

## 1.41. Rizal al-Ghaib (رجال الغيب)

These are ten gentlemen; there are no less or more, always the light of Allah descending on them. These people are humble and speak in whispers. They remain hidden from the eyes of people. They are hidden in the earth and sky. Their prayers are only to the Allah Almighty. The center of their passion is also the same caste (ALLAH).

They are very polite. If they see someone speaking loudly, they get surprised and start shaking with fear. Whenever the Auliya Allah uses the word Rizal, they mean these people. Sometimes, this word also refers to people hidden from sight. Sometimes, Rizal al-Ghaib is also used to refer to righteous and believing jinns. Sometimes, those people are also called Rizal al-Ghaib, who do not get knowledge and sustenance from the world of the senses but get knowledge and sustenance from the unseen world.

(Jama Kamalat Auliya)

# Chapter II

(Events of saints of previous nations)

The Messenger of Allah ﷺ said!

**Help your brother,  
whether he is wronged  
or oppressed.  
Help the oppressed by  
oppression redeemed  
and help  
oppressor from  
cruelty  
have to stop**

## 2.1. A child's test of faith

It is mentioned in Musnad Ahmad that the Messenger of Allah (ﷺ) said that there was a king in the early age who had a sorcerer with him. When the magician became old, he told the king that he was old and my death was approaching. Please give me a child so I can teach him magic. Please give me an intelligent child. He started teaching a smart boy when the child started learning with the magician. There was a monk's house on his way where he engaged in worship and sometimes preaching. This boy would stand near him, watch his way of prayer, and listen to his preaching. He would stop at the monk even on his way back from the sorcerer. He also used to reach the magician late and came home late, which annoyed both the magician and his family. One day, the child told the monk about his complaint. The monk said that when the magician asked you why you were late. You tell him the family stopped you. And if the family asks why, you are late, tell them the wizard stopped you—a period passed. On the one hand, he used to learn magic, and on the other hand, he used to understand the word of Allah and the religion of Allah.

One day, he saw a vast monstrous animal lying on the road, blocking people's movement. People on both sides are standing shocked. He thought in his heart that today is the chance to find out whether the religion of the monk or that of the sorcerer is pleasing to Allah. He picked up a stone and threw it at the animal, saying, O Allah! If the monk's religion and teachings are dearer to you than the magician's practice, kill this animal with this stone. So that people can get rid of this problem. As soon as the stone was hit, the animal died, and people started coming and going.

Then, the child went and informed the monk about the incident. He spoke! Dear child! So now you are better than me. Now, you will be tested by Allah. If that happens, you don't tell anyone about me. Now, this child is surrounded by people in need. Through his prayers, blinds, lepers, and all kinds of sick were becoming healed. When a blind minister of the king came to know about this, he went to the child with significant gifts and said if you heal me, all these gifts are yours. He said that healing is not in my hands. I cannot heal anyone. The one who heals is Allah alone. If you promise to believe in Him, I pray for you. He confessed. The child prayed to Allah for this minister. Allah Ta'ala healed him, and his sight was restored. The next day, he came to the king's court and began to work as he had done before he became blind. His eyes were very bright. The king wondered how your eyes were healed. He said that my Lord healed.

The king said! Yes! That is, I

The minister said! No, but Allah is my and your Lord.

The king said! Do you have any other Lord besides me?

The minister said! Yes! Almighty Allah is my Lord and yours.

Now, he started beating him and giving him various pains and tortures. He started asking him who had given him this education. Finally, fed up with the cruelty, he said, I have accepted Islam on the hand of this child.

He called the child and said that now you are so skilled in magic that you have started to make the blind see and heal the sick. He said it was wrong; neither can I heal anyone nor know magic. Healing is in the hands of Allah Almighty.

The king began to say! Yes! In my hand, for I am your God.

It was said the child! No way.

The king said, "Do you believe in any other Lord besides me?"

It is said the child! Yes! My and your Lord is Allah.

The king now started giving various punishments to this child as well. He even traced the monk from him.

The king called the monk and told him to leave Islam and turn away from this religion. When he refused, the king ordered that he be cut in two with a saw. Then, they cut him in two and killed him. Then he said to this young child that you should also leave Islam. He refused again, so the king ordered his soldiers to take him to such a mountain, and if he did not turn back from Islam, then push him from the top of the hill and throw him down. So, the soldiers took him to the mountain and tried to make him from there. He prayed to Allah

“ اَللّٰهُمَّ اَكْفِنِيْهِمْ بِمَا شِئْتَ ”

O Allah, protect me from whatever you want.”

With this prayer, the mountain shook, and all those soldiers rolled down the mountain; only the child survived. From there, he got down and came back to the king laughing. The king said what happened? Where are my soldiers? Said the child! May Allah save me. The king called some more soldiers and told them! Take him in a boat and sink him in the sea. The soldiers took the child, and when they reached the middle of the ocean when they wanted to throw the child into the sea, the child prayed to Allah!

“ اَللّٰهُمَّ اَكْفِنِيْهِمْ بِمَا شِئْتَ ”

O Allah, protect me from whatever you want.”

A wave arose from the sea, and all the soldiers drowned in the ocean with this wave; only that child remained. He then came to the king and told him my Lord saved me from them.

He spoke! O king, if you wish, you cannot destroy me even if you try your best. Yes! If you do as I say, then you can kill me.

The king asked what to do. The child said, "Gather all the people in a field, then impale me on a palm tree, take an arrow from my quiver, put it on my bow, and say, 'Strike me.'

بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلَامِ

"In the name of Allah Almighty, who is the Lord of this child."

It will hit me, and I will die. So, this is what the king did. The arrow hit the child's shin. He put his hand there and was martyred.

As soon as he was martyred in this way, people came to believe in the truth of his religion. Voices started rising from all sides that we believe in this child's faith. Seeing this situation, the king and his companions were even more alarmed. The king said that we could not understand this boy's trick. Look, it had the effect that all people believed in his religion. We killed him so that his religion would not spread, but that fear came before us, and all the people became Muslims.

The king said, "Do it now. Dig trenches in all the villages and roads, fill them with wood, and set them on fire." If anyone turns away from Islam, leave him, and if he believes, throw him into the fire. These Muslims patiently agreed to burn in the fire. People started jumping into the fire. However, a woman with a child drinking milk in her lap hesitated a little, so Allah gave the child the power to speak, and he said! Mom! What are you doing? You are right, be patient and jump into the fire.

Allah Almighty says in the Holy Quran!

قَتَلَ أَصْحَابُ الْأُخْدُودِ (۱) النَّارِ ذَاتِ الْوُقُودِ (۲) إِذْ هُمْ عَلَيْهَا قُعُودٌ (۳) وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (۴)

The trenchers were killed (4) Of fire fed with fuel, (5) When they sat by it (fire), (6) And they witnessed what they were doing against the believers (i.e., burning them). (7)

(Surat Al Burooj: 4 - 7)

(Tafseer Ibn Kathir, Vol. IV, p. 630-632)

(This hadith is also present in Sahih Muslim and Sunnan Nasa'i with a slight word difference.) Imam Muhammad bin Is'haq (ra) narrated this story in another way, which is as follows:

He writes that the people of Najran were polytheists. Near Najran, there was a small village in which a magician lived. He used to teach magic to the Najrani people. An old scholar named Phaemon came here. He camped between Najran and this village among the city's people who came to learn magic from the sorcerer. There was a son of a merchant named Abdullah who also learned magic from the sorcerer. He used to go and see the monk worshipping in the church on his way. He used to meditate on it, and this religion's truth was getting home in his heart. Then, he started visiting this monk and receiving religious education. After some days, he entered his religion and accepted Islam. He became committed to monotheism. He started worshipping Allah and acquired knowledge of religion well. That monk also knew Ism-e-Azam. Abdullah tried his best to get the monk to tell him the great name (اسم اعظم), but he refused and said that you do not have enough capacity to bear its burden. Right now, your heart is weak. It needs strength. Abdullah's father, Tamar, was utterly unaware of his son's conversion to Islam. He thought to himself that his son was learning magic.

When Abdullah saw that the monks were not teaching me Ism-e-Azam, the teacher feared my weakness. So, one day, he took an arrow and wrote as many names of Allah Ta'ala as he could remember on each arrow, then lit a fire and sat down. One by one, the arrows started to be put into it. When the arrow, named Ism-e-Azam, came, it jumped out from the fire and fell into the fire. The fire did not affect it.

He understood that this is the supreme name (اسم اعظم). He came to his teacher and said to him! Hazrat, I have come to know the great name (اسم اعظم). The teacher asked what it was. He told. The monk asked how you knew this, so he told the whole story. The teacher said that you have understood well that this is a great name (اسم اعظم). Please keep it to yourself. But I'm afraid you'll open up.

It happened to him when he came to Najran. Here, he would say to the sick, the miserable, and the oppressed, "If you believe in one God (Allah) and accept Islam, then I will pray to my Lord; he will heal you." You will get relief from suffering or trouble. If he had accepted it, he would have prayed with Ism-e-Azam. Allah Ta'ala would have made him perfectly fine and healthy. Now, Najrani used to gather near him. Groups of groups would accept Islam and be cured of their diseases.

Finally, the king learned about it, so he called and threatened him that You had corrupted my subjects. You attacked my religion and that of my ancestor's religion? I will cut off your hands and feet and put you on the road. Abdullah bin Tamer (ra) said that you cannot do that. The king dropped him from the mountain, but he fell unharmed. There was no injury on his body. Then, the king threw him



into the stormy river of Najran, from which no one could escape. But he returned safely from there, too. Therefore, when he was incapacitated in every way, Abdullah bin Tamer (ra) said, O king! You will never be able to kill me, even if you accept the religion that I follow. I started worshiping Allah alone; if you do that, you can kill me. The king did the same. He recited the word narrated by Abdullah Bin Tamer (ra) and became a Muslim. He struck Hazrat Abdullah lightly with the wood stick that he had in his hand, and Abdullah was martyred with it. The king also died with him.

This incident created the belief in the people's hearts that the religion of Abdullah Bin Tamer (ra) is accurate. So, all the people of Najran became Muslims and established themselves on the true faith of Jesus, the true religion of that time, Islam—a time passed like this. Then, a Jewish Xenias took an army and attacked the Christians and overcame them. He told everyone to accept Judaism or get ready to die. People agreed to be killed. He dug trenches and set them on fire, and whoever refused to be a Jew was thrown into the trench and burned. Some people were killed, and others had their hands, feet, nose, and ears cut off.

He killed about twenty thousand Muslims in this way. It is mentioned in the Holy Quran.

قُتِلَ أَصْحَابُ الْأُخُدُودِ ( )

The trenchers were killed  
(Surat Al Burooj - 4)

The real name of Xenias was Xenia. During his reign, he was called Yusuf. His father's name was Bayan Asad Abi Kareeb, and he belonged to the tribe of Taba. He fought in Yathrib. Once, he also covered the Kaaba. Two Jewish scholars accompanied him. The people of Yemen were turned into Jews by him. The Xenias killed twenty thousand believers in the valleys in the morning in a single day.

Only one survived; his name was Dus Zee Thaalban; he ran away on a horse. The king ran horses to catch him, but he did not reach. He went straight to Caesar's room. Caesar wrote a letter to Najashi of Abyssinia. From there, Dus came to Yemen with an army of Christians from Abyssinia, whose chiefs were Arbat and Abraha. There was a war with the Jews in which they were defeated, and Yemen came into the hands of the Christians from Abyssinia. Xenias ran for his life, but he drowned in the sea. Christians were in possession here for seventy years. Then Saif bin Zizan Humiri attacked them with the help of the king of Persia and established the Humiri kingdom, which is mentioned in Surah Al-Feil.

It is written in Sirat ibn Is'haq that a Najrani dug a barren and uninhabited land during the time of Hazrat Umar Farooq (RA), and a grave was found there. On investigation, it was found that it is the body of Hazrat Abdullah bin Tamer (ra), which is entirely safe. He was in a sitting position, and a hand was placed on the head injury. When his hand was removed, it began to bleed. When the hand was put back, the bleeding stopped. Whenever his hand was removed from the wound, fresh blood flowed, and when his hand was placed on the wound, the bleeding stopped. On one finger of his hand was a ring on which (ربي الله) "Rabi Allah" was engraved. That is, my Lord is Allah.

The incident was reported to Amirul Momineen Hazrat Umar (RA). Hazrat Umar (RA) ordered that he stay like this and remove the soil from above him. Please put it back and unmark the area. Then the same was done.

(Tafseer Ibn Kathir Volume 4 pg. 632-634)

## **2.2. The incident of a wicked man and an innocent girl (Hadith Al-Kafil)**

Among the nation of Hazrat Musa (AS), there was a person whose name was Kafil. An incident has been narrated in the books of hadith, known as "Hadith al-Kafil."

The narrator of this incident is Hazrat Abdullah bin Umar (RA). He says that I have heard this incident more than seven times from the blessed tongue of the Messenger of Allah (ﷺ). He (ﷺ) says that there was a person in Bani Israel who was guilty of such a tremendous criminal quality that no sin was that he did not commit it. He used to commit every sin, big and small. In the same way, he came one day to an innocent woman who was suffering from poverty along with her children due to her poverty. Kafil took advantage of her coercion and agreed to pay sixty dinars a night with this poor woman.

When he prepared his evil deed in solitude, the innocent girl began to tremble, and tears began to fall from her eyes. Her face turned pale, and her hair stood up. Kafil was surprised and asked what was the cause of this fear and terror.

This pure, modest girl said with her stammering tongue! I think of the punishment of Allah; this work has been forbidden by our Lord who created me. This evil act will humiliate us in front of our Lord. This act is ungrateful for the blessings given by Allah.

Wa-Allah! I never dared to disobey Allah. This evil day showed need, compulsion, poverty, hunger, impatience, and lack of independence. I have become ready

to break him, seeing Him whose slave I am, and prepared to sell my virginity and put a stain on my body.

But O Kafil! Oh God, the fear of Allah is dying me. The thorn of his doom is throbbing like a thorn. Hey! Today's enjoyment of two moments will exhaust blood for centuries and be a morsel of punishment.

O Kafil! For the sake of Allah, stop this evil deed. Have mercy on your life and mine. After all, we have to show our face to Allah.

These powerful words of this girl had a profound impact on Kafil's heart. What is true affects the heart as well. Remorse and shame for sin surround them. Terrible forms of divine punishment appear at once from all sides. Then, due to the fear of retribution, the body becomes lifeless, the steps become heavy, and the heart sinks. The same happened with Kafil. He remembered all his dark deeds and began to wander in sight. Tears came to his eyes.

He spoke! O pure girl! You are so afraid of your Lord Dhul-Jalal for a sin you have not yet committed. My whole life has been spent in evil deeds and black deeds. I have blackened my deeds like my mouth. I did not let the fear of Allah stray from me. I never cared about divine punishment. Hey! My Lord will be very angry with me. His angels of punishment will be waiting for me. The fury of hell will be on me. Snakes and scorpions in my grave will be waiting for me. I should be more afraid than you. I don't know what will happen to me in Hasher's field.

O, pious woman! So be a witness. I sincerely repent of all my sins before you from today and will not do anything to displease my Lord in the future. I gave you that money for the sake of Allah. I always come back to my intention forever. Then, he began to repent and seek forgiveness from his Lord. The Messenger of Allah (ﷺ) said that he died that night. In the morning, people see the inscription on his door naturally:

“ان الله قد غفر الكفل”

That is, Allah has forgiven the sins of the Kafil.

(Jamey Tirmidhi)

## 2.3. The incident of Jurij

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah ﷺ said! Among the children of Israel lived a worshiper whose name was Jurij. He had built a temple for worship. One day, he was praying, and his mother called him. O Jurij! Talk to me, but Jarij continued to pray and think in his heart. Ya Allah! On one side is prayer, and on the other is Mother; what should I do now? I should keep praying or listening to my mother. Then, he was engaged in prayer.

Mother saw that Jurij was engaged in prayer and was not paying attention to me, so she left. The next day, the same situation happened again when she came to Jurij's place of worship. She then returned. On the third day, she came again and saw that Jurij was praying. She called out to Jurij, but he was so engrossed in prayer that he did not respond. The mother went back in anger and cursed her son that he should not die until he saw the face of an evildoer. Jurij's mother's prayer was accepted.

It so happened that one day, when Jarij was engaged in worship, a wicked woman from among his people came to him and asked him to commit adultery. Jurij refused. She became enraged and fulfilled her wish by going to a shepherd who made her pregnant. When she gave birth to a child, the nation's people asked who this child belonged to. This woman took the name of Jurij. The people got angry and beat this worshiper (Jurij) badly and also demolished his house of worship.

Jurij asked the brothers! What's the matter? Why are you hitting me?

They said that you have misbehaved with this woman, and she has given birth to a child.

Jurij said! Bring this child to me. The people bring the child to the Jurij. He prayed to Allah, touched the child's stomach with his hand, and asked him!

Or enslaved person! (O child) "من ابوك" who is your father?

Allah gave this child the power of speech. He spoke! "ابي فلان الراعي" (My father is so-and-so a shepherd)

People were very ashamed to see this honor of Jurij and apologized to him. It was said to him that we would make your house of worship with gold and silver. But Jurij noted it is unnecessary. Make it out of clay.

(Sahih Muslim)

## **2.4. The story of the three distressed passengers**

In Sahih Bukhari, it is narrated from Hazrat Ibn Umar (RA) that once three friends went on a journey, it started raining, and they were forced to take shelter in a cave. A rock fell when they entered the cave, and its entrance closed. They saw that those people began to consider that the way to get rid of it is to attribute our best deeds to Allah Ta'ala and pray to Him. Maybe He will remove our trouble.

Therefore, one of them went ahead and prayed, O Allah! You know very well that I hired a laborer who worked for a wage (three Saa = about five kilos) of rice, but that man went away in anger and left the rice. I had cultivated his rice. He produced so much that I bought bullocks from it. After many days, the same person came to me asking for his labor. I told him that these cows and bulls are standing, take them all. He said I was only entitled to one wage (5 kg) of rice. I told him to take all this to the cow because it is the income of that one wage. Finally, he left with the cow and the bull. So, my Allah! If you know that I did this honesty only out of fear of you, then open the mouth of this cave. So that stone moved at the same time.

Then the other prayed in the same way! O Allah! You know very well that my parents were very old, I had small children, and I was a cowherd; I used to come home in the evening and first take the milk and serve it to the parents. One day, I went far searching for fodder and reached out to my parents in the evening. When I got home to them with milk, they were already asleep. I did not allow my wife and children to feed milk before my parents. I waited for them to wake up with a bowl of milk in my hand all night until the morning dawned, and they woke up and drank the milk.

O Allah! If I did this only to gain Your pleasure, save us from this trouble. On that, the rock moved a little further from one place.

Then the third person prayed like this! O Allah! I had a cousin who was very dear to me. I wanted to have sex with her once, and she refused. But she agreed on the condition that I bring her a hundred Dinars. I tried to get this money, and finally, I got it. I came to her and handed over that money to her. She gave me power over herself. When I sat between his two legs, she said, "Fear Allah and do not break the seal without right." I stood up when I heard this and did not take back even a hundred Dinars. So, if I had done this act because of your fear of your knowledge, it made our problem easier. Allah Ta'ala removed their difficulty, and all three of them came out.

(Sahih Bukhari)

## **2.5. Repentance of the murderer of ninety-nine people of Bani Israel**

A man among the Israelites was famous for stealing, robbing, and murdering. He used to kill people for the most trivial things. The number of people he killed became ninety-nine (99). After that, a feeling arose in his heart that I had to appear before Allah. What reason will I give for the killing of these people? This concern overcame him, and he became very restless. He started asking people whether my repentance could be accepted or not. He thought to meet a scholar and find out from him.

He went to a person and found out the problem that I had committed ninety-nine murders. Can my repentance be accepted, and can I be forgiven? He said that a person who can kill ninety-nine people, where will his forgiveness come from? The killer got angry at his answer and said in anger that when repentance is not accepted, I will complete the dream and kill him, too. The number of his murders had reached one hundred (100). He killed him, but there was a doubt in his heart that I killed him gratuitously.

It occurred to him that there might be some way that I would be forgiven. Again, he started searching. He made people realize that anywhere on the face of the earth, there is a great scholar to whom he can go to find out the problem.

After all, people said that there is a scholar living in such and such a place, you should go and find out from him. So, he went to that scholar and narrated all the activities of his life and told that I had killed a hundred men and asked the scholar whether my repentance could be accepted. Scholar said! What is the obstacle for Allah to forgive your sins? The ocean of Allah's mercy is more extensive and broader than the sins of sinners like you. The scholar suggested that you travel to such a place where some servants of Allah live, and their only occupation is the worship of Allah. Worship Allah with them, repent, and ask forgiveness for your sins. In-Sha-Allah (Allah willing), you will be forgiven.

He walked towards the settlement, and when he reached halfway, the angels of death came to capture his soul. Now, there is the issue of taking his soul, whether his soul will be taken by the angels of mercy or by the angels of punishment. The angels of mercy said we have the right to take his soul because he was repenting his sins and going to the good people for worship. The angels of punishment said that we have the right to take his soul because this person has not yet started any good work. His whole life has been spent in sin. Meanwhile, an angel came from heaven in human form.

In some narrations, it is also said that he was Hazrat Gabriel (peace be upon him). This angel came and decided between both angels to measure the distance on both sides and see if it was closer to where it was coming from or going. The side

which has the shortest distance should be counted among them. So, when the land on both sides was measured, it was a pillow close to where it was going to the righteous people. So, it was decided that the angels of mercy would take him. Allah Ta'ala announced his forgiveness. (Sahih Bukhari and Sahih Muslim)

## 2.6. Sincerity of Asif bin Barkhia (ra)

In this world, man does things that even giants cannot do. It is narrated in the Holy Quran that Hazrat Sulaiman (AS) had to ask for the throne of Queen Bilqis. Hazrat Sulaiman (AS) said to his special companions!

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ( )

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

(Surat al-Namal - 38)

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ( )

An Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

(Surat al-Namal - 39)

A servant of Allah, named Asif bin Barkhia (ra), stood up and spoke!

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ( )

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye." Then, when he [Suleiman (Solomon)(AS)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is truly grateful is for (the good of) his self, and whoever is ungrateful, (he is ungrateful only for the loss of his self). Certainly! My Lord is Rich (Free of all wants), Bountiful."

(Surat al-Namal - 40)

Subhan Allah! Where even the monsters (chiefs of jinn) are helpless to work, a Wali Allah stands. When Hazrat Sulaiman (AS) blinked and saw it kept by him, he said, "This is the grace of my Lord."

## **2.7. An instructive incident of a devotee of Bani Israel**

Hazrat Wahib bin Mamba (RA) narrates that there was a worshiper among Bani Israel. At that time, there was no person more pious than him. He was very devout. In his neighborhood lived three brothers who had a virgin sister. These three brothers had to travel outside the city (perhaps to war). They did not understand with whom to leave their virgin sister. Because they did not see any trustworthy person, suddenly, they thought of this Abid. The brothers consulted and agreed that we should leave our sister with this devotee as he is very pious. The three brothers went to Abid and narrated the whole matter to him. They requested that he keep our sister and take care of her.

Abid immediately refused, seeking refuge with them and their sister. Brothers kept insisting on him until he agreed. It was decided that their sister would stay in a house before the house of worship and that Abid would deliver food to her. After these brothers left, their sister lived in that house for a while, and this worshiper used to put food at the door of the synagogue and return after calling her. That girl used to come and pick up food and take it home.

Gradually, Satan started seducing Abid. Encouraging Abid to do well, he said the girl came to the synagogue door. People will look at her so that there is no mention of her honor, so you should bring food to her door. She will pick it up from there. She won't have to go out. You will get more rewards. Abid used to take the food and take it to the door of this girl's house and used to call her. She used to pick up. Sheitan then encouraged him that she lives alone, so inquire about her well-being and, if she needs anything, provide for her. Now, when Abid would take food, she would eat. He also began to inquire about his well-being. In this way, that girl started talking to Abid.

Then Satan further encouraged him that that girl stay alone all day and you also stayed here alone; when you had free time, you sat at the door of your house of worship and that girl at the door of her house and talked for a while. This way, her heart will be happy. Finally, Satan made them sit on the doors and start talking. Now, they used to sit at the door and talk nicely. This went on for a while.

Then Satan took the next step by putting the word in the heart of this devotee that you are talking from such a distance. There are some things to explain and some things that if someone else hears it, it is not good, so you sit with her at her door and have a conversation. Abid sat near this girl to get a reward and began talking to her to woo her heart.

This was the case for a long time. Then Sheitan seduced Abid to sit and talk inside the girl's house so the girl would not have to go out and no one would see her face. Whenever Abid felt like talking, he went to the girl's house. He used to come



back to his place of worship after talking. Now, he was not afraid that someone would see him talking to this girl.

Now Satan began to show the physical beauty of the girl in the heart of this devotee. Now, Abid started touching her body while talking. Sometimes, he would feel her thighs, and sometimes, he would kiss her cheeks. Now, in this devotee's eyes, this girl's beauty was increasing, and her appetite was growing. At last, it came to this point that he indulged in lousy behavior with her. This made the girl pregnant. She gave birth to a boy.

Satan asked Abid what they would do when her brothers came and saw this child. You will be disgraced, and they will kill you. So, kill this child and bury it somewhere. So that her brothers would never know about it. Abid also scared the girl and killed the child, buried him in the yard of her house, and leveled the ground so that the mark would be erased.

Sheitan then seduces Abid that a girl is weak, and if her affection forces her to open up about the child to her brothers, then you will be humiliated and disgraced, and your life will also be in danger. Therefore, kill this girl and bury her in the ground. One day, he killed the girl and buried her in this house along with the child.

Now, that devotee has again started worshipping in his house of worship. After a period, this girl's brothers returned and asked Abid about their sister. Abid was very saddened to hear the news of their sister's death and started expressing his regrets. He took them and showed them the girl's grave and prayed for her. The death of their sister deeply saddened the brothers. They stayed there for a few days and went back to their people.

One night, when they slept, the devil appeared as a traveler in the dream of their elder brother and asked about his sister. He told Abid to inform him of his death, feel sorry for him, and show him his grave. Satan said that everything is a lie. How did you believe it to be true? Abid committed adultery with your sister, by whom she got pregnant and gave birth to a child. Because of your fear, this devotee has killed both the woman and the child and buried them in the ground. She and the child are buried in the courtyard of the house you entered. You can dig that place and see. Then he came into the middle brother's dream and told him the story he had told his elder brother. Then did the same with the younger brother. In the morning, the dream surprised and disturbed the three brothers. Everyone mentioned their dreams to each other. The elder brother said this is a thought of our mind and nothing. Forget about it and do your job. Little brother said! I won't be satisfied until I dig this place up.

The three brothers went towards the house where their sister lived. They opened the house and found the place mentioned in the dream. When they excavated the place, they found the bodies of their sister and her child, who had been stabbed to death. They caught Abid and asked him to tell us what happened to our sister. He accepted his crime and told them the truth.

These brothers complained about this worshiper to the king, so he sentenced him to be hanged. When this worshiper was being taken to the gallows, Satan came to him in human form and said to him!

You recognized me; I am your companion who made you fall into this woman's temptation. You even got her pregnant, and her child was born, and you killed them both. Now, if you listen and bow down to me, I can save you from this trouble. Abid bowed down to Satan. Now, he has also left the faith and has become a disbeliever. The devil escaped, leaving him in this condition, and he was hanged and met his evil end.

## **2.8. Test of leprosy, baldness and blindness**

A narration is narrated that three people were among the Israelites: one leper, one bald, and one blind. An angel came to them in human form. He first went to the leper and asked, "What disease do you have?" he said! I have leprosy. I want to have beautiful skin so people don't hate me. They don't even sit next to me. When this angel touched his skin, his skin changed into a beautiful and healthy complexion. Then the angel asked. Which property do you like? He said that I like camels very much. The angel gave him a pregnant young she-camel and said Allah would bless her.

After that, the angel came to the bald. He said to him, "Which thing is dearest to you?" He said that my hair came out well. People hate me because of this baldness. May this problem of mine go away. When the angel touched his head, beautiful hair came out. Then he asked what do you like in the wealth. He said cow. The angel gave him a pregnant cow and said Allah would bless her.

Then that angel went to the blind man and asked him about his problem, and he told him about his vision problem. The angel touched his eyes, his sight returned, and he began to see well. Then, the angel asked him which wealth he liked. He said the goat. The angel gave him a pregnant goat and said Allah would bless it.

All three animals gave birth. In a few days, the forest was filled with camels. Similarly, the man who was bald before had many cows. And the goatherd had a whole herd of goats. Then, one day, the same angel came to the first person in human form by the command of the angel of Allah and said to him, I am a poor

traveler. I've run out of stuff and have to go away. I don't have a ride in the name of Allah, who gave you good looks, complexion, and skin. I ask for a camel to ride on it to reach my home. This person said! Go away, I have many rights to pay. I have no room to give you. The angel said! Maybe I know you. Are you the same leper that people hated and were poor? Allah gave you health and wealth. This leper said! Wow! Well said! This property is from many sources. The angel said, "If you are a liar, then may Allah make you as you were before."

After that, that angel came to another person and asked him the same question. He also gave the same answer as the first person had given. The angel also told him that if you are a liar, may Allah restore you to what you was before. Then he came to the third person and told him I was a traveler and had no luggage. Only you can help me. Give me a goat in the name of the one who gave you sight and blessed you with a wealth of goats. He said you have the right! I was blind before. Allah gave me sight and enriched me with goats. Take as many goats as your heart desires. By Allah! I will not stop you from anything. The angel said that you keep your wealth with you. I do not want anything. I only came to test you three. That trial is over. Allah is pleased with you and is angry with both of them.

(According to Beheshti Zawar Part I)

## **2.9. Satan and Abid's wrestling**

Imam Ghazali (ra) has written a story in "Ahya-ul-Uloom" that there was a worshiper among Bani Israel. He was always engaged in divine worship. Once, some people came to him and spoke. Hazrat! In a village near here, people who worship a tree live. If possible, you should prevent them from worshipping this tree. Hearing this, Abid was amazed and got very angry. He said that I would cut the tree that people worship.

Abid took an axe and left the house, intending to cut that tree. On the way, he met Satan in the form of an older man. He asked him where he was going. He said that I was going to cut such and such trees. The old man said, "What do you have to do with this tree? You should engage in your worship." Why do you leave your worship for a useless task? Abid said this is also worship because I have heard people worship this tree. The old devil said I will not let you cut that tree. When Abid went forward, Satan blocked his way. Both of them got into a fight in this conflict. Abid dropped Sheitan down and sat on his chest. When Satan saw his helplessness, he made a trick. Well, you leave me, I will tell you something. Abid left him. Satan said that Allah has not imposed this duty on you. What is your harm if others worship a tree, you are not honoring it? There have been other prophets of Allah; if Allah had willed, He would have cut down this tree through them. I

suggest that you give up the idea of cutting that tree. After an argument between the two, the fight started again, and then this worshipper knocked down the devil and sat on top of him. Now the devil retook tactic and spoke! Let me tell you something good. Abid then left her.

Satan said that you are a poor man and a burden on others. Let me tell you something decisive. I promise that if you refrain from this work, I will give you three dinars a day, which you will get from your head pillow in the morning. With this money, your needs will be fulfilled, and you will also be able to help the poor and needy. You will also be able to do favors for your relatives with this money. In this way, you will also get a reward, while cutting a tree will only give you the reward of trimming a tree. This worshiper accepted the word of Satan. The following day, he removed the pillow and found three dinars under it. After that, after receiving dinars for a few days, they stopped, then this devotee got very angry with Satan, and he again picked up the axe and went out to cut the tree. He met the same old devil on the way and learned about this devotee's intention.

He spoke! You are a liar and promised dinars, and now they have stopped. Now, I will cut this tree. "You cannot do that," said the old devil. The devotee tried to push the devil away so that he could go and cut the tree. But he was not ready to move forward, and both became entangled. Satan threw the worshiper on the ground and sat on his chest.

Abid was surprised at how easily he knocked me down. Abid said, "Leave me and tell me you were not so strong at first." Where did you get so much strength that I cannot compete with you? Satan said that earlier, you were going to cut this tree for Allah, and then Allah's help was with you. Now your dinars have stopped so that you will miss this tree. Now, the reason is your greed, and I am Satan; you cannot dominate me.

## **2.10. Allah's reward for obedience to mother**

An orphan child in Bani, Israel, used to ask his mother for everything. He kept a beautiful cow calf. He was always taking care of her. Once, an angel came to the boy in human form and expressed his intention to buy a cow. The boy asked how much he wanted to buy these cows, and the angel told him that his price was meager. The boy said I had asked my mother to give me this amount. So, he went to ask his mother and came and told him that my mother was forbidding him. The angel increased the price and said I would ask my mother again. In the same way, the angel increased the cost little by little, and the boy kept asking his mother and answering her every time. Finally, the boy said my mother did not want to sell it no matter how much you paid. Angel said that you are fortunate that you

do everything by asking your mother. Soon, people will come to you to buy this cow. If you ask them for a high price, they will give it to you.

In those days, there was a murder in Bani Israel; the killer was not known. Those people went to Hazrat Musa (AS) to tell us how to catch the murderer. He said that as Allah will tell me, I will tell you. Hazrat Musa (AS) came to know through a revelation that ask them to take a cow whose signs have been described and slaughter it and strike its tongue lightly with the victim, and he will come back to life. He will take the name of his killer. Therefore, the signs mentioned were fully realized in the cow of this boy. They had to buy this cow in any case. The boy said I will take this cow for its weight in gold. They gave so much gold that they believed the cow. (Tafsir Baghwi)

## **2.11. Allah's refuge from miserliness and anger**

There is a hadith on the authority of Hazrat Wahib bin Mumba (RA), who says that there was a worshiper among Bani Israel. Satan tried to seduce him but could not succeed. Abid immediately went out somewhere; Shaitan joined him, waiting for him to get an opportunity. He tried to seduce Abid through lust and anger but failed. Then he threatened him and put a rock near his head. Abid took the name of Allah Ta'ala and moved it away. Then, he began to appear in the form of lions and beasts. But Abid kept on remembering Allah and did not even pay attention to it. Then he took the form of a snake. Abid continued to pray. It started clinging to his feet. It even reached the head through the body. When he intended to prostrate, it would stick to his face. When it bowed its head in prostration, it would open its mouth and pretend to swallow it. But he would remove it and prostrate. When he finished the prayer, Satan came to him and spoke! "I did all these actions for you but could not succeed. Now, I intend to make friends with you, and after today, I will remove even the thought of seducing you from my heart.

Abid said! No way! Thank Allah that I was not afraid of your threats before, nor do I need your friendship today.

Satan began to say! Ask me about your family and what will happen to them after you.

Abid said! I am dead to them now.

Satan began to say! Then I ask, how do I mislead people?

Abid said! Yes! Tell him how he succeeds in making them happy.

Satan began to say! By three things, I control man by avarice, by anger, and by Alcoholism.

When a person is miserly, I make his wealth appear small in his eyes. By which he stopped to pay the obligatory rights. He gets attracted to other people's wealth. When a man is angry, I spin him like children spin a ball and throw it in any direction. Even if such a person knows how to revive the dead with his prayers, we still do not despair of him. Whatever he wants to do, we spoil him with a single word. Thirdly, when a man is intoxicated, we lead him to every evil like a goat by the ears and guide him wherever he goes.

## **2.12. The incident of a trustworthy person**

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) once mentioned the incident of a person from Bani Israel who borrowed 1000 dinars from another person. When he asked for a witness, the borrower said! Allah is sufficient as a witness. Then he said to bring a guarantor. The borrower said! Allah is suitable as a guarantor. He said the other! You speak the truth. Therefore, for a certain period, he considered Allah a witness and guarantor and gave him a loan of 1000 dinars. That person took the money and left for overseas trade. When the period was over, he kept looking for a boat to pay off the debt, but he couldn't find one. He thought it would be bad faith if I did not return the money on time. Finally, he took a piece of wood, made a hole, and then put a thousand dinars and a letter to the person he borrowed from. He came to the sea and prayed.

O Allah! So surely you know that I borrowed 1000 dinars from a person, and I made you the guarantor and witness. O Allah! I tried very hard to convey this money to him so that a boat could be found and I could go to him and return this money at the appointed time but could not succeed. O Allah! Now, I entrust this money to you. He threw the wood into the sea. That word sank into the ocean, and this man came back. This person kept looking for a boat to reach this city even after that.

On the other hand, the person who gave the loan came to the sea in search of a boat that might bring his goods. Suddenly, he saw a piece of wood floating. He picked it up to use as fuel. It was the same wood where his creditor had kept the money and thrown it into the sea. The man brought the wood home, and when he cut it to burn it, dinars and a letter came out. He counted the dinars; they were one thousand, and when he read the letter, it was in his name, and it was written that I was constantly looking for a boat to deliver your goods, but I could not find a ship, so I gave it to Allah.

After a few days, the debtor found the boat, came to the lender with a thousand dinars, apologized while giving him a thousand dinars, and spoke! By Allah! I tried a lot to deliver your goods. You Said the other! Did you send me anything? He replied I am telling you that I could not find the boat before coming today. The other replied that Allah paid the wealth on your behalf. You sent the goods in wood, and I got them. Now you take back this one thousand that you just brought with you.

(Sahih Bukhari, Kitab al-Hawalat)

## **2.13. The reward of giving charity**

In the nation of Hazrat Saleh (AS), a person used to harass people. People complained to Hazrat Salih (AS) and requested him to curse for him. Hazrat Saleh (AS) said, "Go, you will be safe from his evil." That person used to go to the forest every day to pick wood. He had two loaves of bread with him that day. He ate one bread and gave the other to charity. So, he went to the forest, collected wood from there, and brought it home. People saw that he came out of the forest safe and sound and was not harmed. People went to the service of Hazrat Saleh (AS) and said that the man had returned safely after picking wood. Hazrat Salih (AS) was shocked. He called this man and asked what good deed have you done today? He said that today, when I went out to pick wood, I had two loaves of bread. I donated one piece of bread and ate the other.

Hazrat Saleh (AS) said! Open this bundle of wood. When the people opened it, a black snake was lying in it like a trunk and had closed its teeth on a thick wooden trunk. Hazrat Salih (AS) said! Allah has saved you from this snake because of your act (i.e., charity). (Al-Zuhd by Ahmad bin Hanbal, p. 80)

**Syedna Abu Bakr Siddiq (RA) said!**

**Patience in adversity**

**It is tough,**

**but it is more**

**difficult to save the**

**reward**

**giving on the hardship.**



# Chapter III

(Events of the time of the Prophet ﷺ)



### 3.1. Blessings on food

It is narrated in Bukhari Sharif and Muslim Sharif on the authority of Hazrat Abdul-Rahman bin Abu Bakr (RA) that once Hazrat Abu Bakr Siddiq (RA) brought three guests from the house of the Prophet (ﷺ) to his home and he returned to the Messenger of Allah (ﷺ) to discuss a problem. When he returned late at night, his wife inquired where he had gone after leaving the guest. He said, "I was in the service of the Messenger of Allah (ﷺ). Did you feed the guests?" She said that the guests refused to eat without the host.

Hazrat Abu Bakr Siddiq (RA) was very angry with his son Abdul Rahman (RA). After some time, when Hazrat Abu Bakr Siddiq (RA) sat down to eat with the guests, the guests were well-fed. After that, other family members ate the food. Hazrat Abu Bakr Siddiq (RA) saw that the food did not decrease significantly but increased even more. He said to his wife! O sister of Bani Firas! What is this, you see? She answered! Oh, the coolness of my eyes! It has already tripled. Then he took the food to the service of the Prophet (ﷺ), where the chiefs of the twelve tribes were present along with the chiefs were also camel riders.

### 3.2. Match Habib (RA) with Habib Allah (ﷺ).

Imam Razi (ra) narrates that Hazrat Abu Bakr Siddiq (RA), before his death, had made a will to prepare my funeral (Cofin) and place it in front of the Rasool-e-Anwar (ﷺ) chamber where the holy shrine of the Messenger of Allah ﷺ is and speak!

Assalam Alikum Yaa Rasool Allah (ﷺ), this Abu Bakr (RA) is present at your door. So, according to his will, his funeral was prepared and placed in front of Rasool-e-Anwar's (ﷺ) room, and it was said: O Messenger of Allah (ﷺ)! This is your friend from the cave, Abu Bakr (Sadiq), who is present at your door, and his desire is to be buried in the Rasool-e-Anwar (ﷺ) chamber. Hearing this, the door of the holy chamber, which was closed, opened automatically, and a voice was heard:

ادخلوا الحبيب الى الحبيب فان الحبيب الى الحبيب مشتاق

Bring the Beloved into the Beloved, for the Beloved eager to meet the Beloved

When permission was granted to bury Hazrat Abu Bakr Siddique (RA) from the grave of the Holy Prophet ﷺ, the funeral was taken inside, and his head was placed parallel to the blessed shoulder of the Holy Prophet (ﷺ).

(Sirat al-Saleheen vol. 2, p. 492, Al-Sira Al-Haliya, Lisan al-Mizan)

### 3.3. Companionship of the Prophet ﷺ on the Kausar reservoir

One day, Hazrat Abu Bakr Siddique (RA) was sitting with the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said! O Abu Bakr! You will be my friend at the Kausar reservoir and my friend in the cave.

(Sunnan Tirmidhi: 3603)

### 3.4. Abu Bakr Siddiq's (RA) three favorite items

Hazrat Abu Bakr Siddique (RA) says! I love three things:

النظر اليك وانفاق مالى عليك والجلوس بين يديك

It means to keep seeing the light of the Prophet ﷺ's face, to spend one's wealth on him, to be present in the presence of the Prophet ﷺ.

(Tafseer Ruh al-Bayan p.19 al-Namal 62 vol. 6 p. 362)

### 3.5. The dream of the Messenger of Allah ﷺ

It was narrated from Hazrat Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said! I dreamed that a cup full of milk was presented to me, and I drank so much of it that my stomach was complete, and the milk began to circulate in all the veins of my body. I gave what was left to Abu Bakr (RA).

The Companions immediately understood the interpretation of the dream and said: O Messenger of Allah ﷺ! Milk refers to the knowledge that Allah bestowed upon him, and the same expertise he left was given to Hazrat Abu Bakr Siddiq (RA). You ﷺ said! You are right.

(Sahih Ibn Habban Akhbar ﷺ on Manaqib Sahabah mention of Abi Bakr bin Abi Qahafah (RA) Hadith 6815 (v6, Part 9, p. 3)

### 3.6. Hazrat Ayesha Siddiq'a's (RA) dream

Hazrat Saeed bin Musayyab (ra) narrates that Umm al-Momineen Syeda Aisha Siddiq'a (RA) dreamed three moons had fallen in her courtyard. When she told this dream to her father, he said! If this dream is true, then its interpretation is that three of the best personalities in the world will be buried in your house.

When the Holy Prophet (ﷺ) died and was buried in the blessed room of Umm al-Momineen Syeda Aisha Siddiqa (RA), Hazrat Abu Bakr Siddique (RA) said! O Aisha, this is the best moon among the three moons you have dreamed of.

(Riyadh al-Nudrah Vol. 1 p. 161, Hadith 945 Vol. 1 p. 190) (Tarikh al-Khulafah)

### **3.7. Black and white goats**

It is narrated from Hazrat Amr bin Sharjeel (RA) that the Messenger of Allah (ﷺ) said one day while describing his dream! I saw that I was drawing water from a well, and some black goats followed me, then some white goats followed the black goats, and the white goats became so numerous that the black goats could not be seen among them.

Hazrat Abu Bakr Siddique (RA) said that if you (ﷺ) permit, I will explain the interpretation of this dream. When the Messenger of Allah (ﷺ) gave permission, he said that these black goats were the Arabs who would believe in Rasool Allah (ﷺ), while the white goats were the non-Arabs who believe in him (ﷺ), whose large number would believe in him (ﷺ) that their Arabs will not appear due to abundance.

After hearing the interpretation of Hazrat Abu Bakr Siddiq (RA), the Messenger of Allah (ﷺ) said! The angel also gave such an explanation at the time of Sahri.

(Tarikh al-Khulafah Caliphs, p. 83, Al-Riyadh al-Nudrah, vol. 1, p. 160)

### **3.8. Departure from the world**

It is narrated from Hazrat Ibn Shahab (RA) that the Holy Prophet (ﷺ) saw a dream and said to Hazrat Abu Bakr Siddique (RA): O Siddiq! I dreamed we were running together. Then I was two and a half steps ahead of you.

Hazrat Abu Bakr Siddiq (RA) said while explaining the interpretation of this dream! Allah Ta'ala will call you before me in His mercy, and I will live for two and a half years after you.

### **3.9. Conversation between Siddique Akbar (RA) and Mafruq bin Amr**

Imam Hakim (ra) and Imam Bayhaqi (ra) have written that on the occasion of Hajj in the tenth year of Prophethood, the Messenger of Allah (ﷺ), along with Hazrat Abu Bakr Siddiq (RA), came to a gathering which was very dignified and majestic,

calling for tawhid to various tribes. A few chiefs were talking. Hazrat Abu Bakr Siddique (RA) went ahead and greeted them and then asked them!

O guests of Bait Allah! Which tribe do you belong to?

I got the answer! We are from Banu Shiban bin Thalabah.

The answerer was a tall, handsome man with black locks on his head, divided into two parts and fluttered on his chest.

Hazrat Abu Bakr (RA) suddenly remembered something. He asked this person! If I am correct, you are Mafruq bin Amr.

He said, "You know well, brothers: I am Mafruq bin Amr, and with me are Hani bin Qabisa, Nu'man bin Sharik and Muthanna bin Haritha."

Hazrat Abu Bakr (RA) was familiar with the teachings of all the tribes. After hearing the reply of Mafruq, he submitted to the service of the Messenger of Allah (ﷺ).

O Messenger of Allah ﷺ! My parents sacrifice to you. These people are the epitome of their tribe, and no one in their nation is more honorable than them. If you ﷺ allow me to talk to them in detail.

The Messenger of Allah ﷺ said! Of course,

Hazrat Abu Bakr (RA) then turned towards Mafruq. He was a very eloquent person. He sat down to answer.

Hazrat Abu Bakr (RA)! How many people are there in your tribe?

Mafruq: We are a little more than a thousand, which is a large number.

Hazrat Abu Bakr (RA): How do you protect yourselves?

Mafruq: We always strive to protect ourselves. But every nation has its destiny anyway.

Hazrat Abu Bakr (RA): How do you fight your enemy?

Mafruq: When we come to war, do not ask why our anger is. Only we know the way when we fight the enemy at the time. We value our horses more than our children. And love our weapons more than milking camels. But victory and defeat are in the hands of Allah; sometimes we win, and sometimes we lose.

After that, Mafruq said to Hazrat Abu Bakr (RA)! Perhaps you are from Quraysh.

Hazrat Abu Bakr (RA) said! Yes! Brother, your idea is correct, and you must have heard that Allah's Messenger (ﷺ) has been sent to us, and he is you (pointing to the Holy Prophet ﷺ).

Mafruq said! We have heard of him. Then he addressed the Holy Prophet ﷺ and spoke. O Qureshi, brother! What do you invite?

The Holy Prophet ﷺ sat forward, and Hazrat Abu Bakr ﷺ stood close to him by covering him with a cloth for shadow.

Rasool Allah (ﷺ) said! I invite you to bear witness that there is none worthy of worship except Allah and that I am the Messenger of Allah. I want you to be my helper and protect me so that I can convey the commandments of Allah to the people without any hindrance. The Quraysh have united to stop the work of Allah. They have denied the Messenger of Allah (ﷺ) and have flown on falsehood. And Allah is indeed free from all things and worthy of praise.

Mafruq asked! What do you invite?

In response to this, the Messenger of Allah (ﷺ) recited a few verses of the Holy Qur'an, upon hearing which Mafruq cried out uncontrollably.

O Qureshi, brother! I swear to God! The invitation of yours is pure goodness. This nation has lied and transgressed who denied the Prophet ﷺ.

Hani bin Qabisa and Muthanna bin Haritha also supported Mafruq. Still, they excused themselves from fully accepting Dawah Tawheed because we live in the neighborhood of Iran, so the Kesra may find it unpleasant to accept our Islam and crush us. We can not fight with them. Yes, we can help you ﷺ against Arab neighbors.

The Holy Prophet ﷺ said! Shibani brothers! There is no harm in your answer, but disobedience to Islam and obedience to Islam are not possible at the same time. He can stand up for the religion of Allah, which is surrounded by protection from all sides. Partial support is incompatible with the spirit of Islam. After saying this, he stood up, took Hazrat Abu Bakr's (RA) hand, and went ahead.

(Khalifa-tul Rasool ﷺ by Talib Hashemi: p. 60)

### 3.10. Acceptance of Islam by Hazrat Umar Farooq (RA)

Hearing the news of Hazrat Hamza's (Radi Allahu Ta'ala anhu) conversion to Islam, the infidels became very worried due to hatred and enmity. They started consulting among themselves on how to stop this flood. Hazrat Umar (Radi Allahu Taala Anhu) was a famous wrestler like Hazrat Hamza (Radi Allahu Taala Anhu) and was considered among the famous and brave youth of Arabs. He was at the forefront of efforts to harm the Muslims and against the Messenger of Allah (ﷺ).

He used to beat a lot one of his family's maidservants, Labina (RA), for believing, and when he got tired, he would say, "Take a breath, and then I will beat you again." But still, the faith and belief of the weak maids could not be changed. Finally, he decided one day and promised in the assembly of the infidels that I alone would end this fitnah in Quraysh. That is, I will kill Muhammad (ﷺ). Hearing this, Abu Jahl said that if you do this, I will give you one hundred (100) camels and one thousand ounces of silver.

So Hazrat Umar (Radi Allahu Taala Anhu) took a sword and went out in search of the Messenger of Allah (ﷺ). On the way, he met Hazrat Naeem bin Abdullah (RA), and he asked him where he intended to go that afternoon. Umar said, "I am going to kill Muhammad (ﷺ). He said, "First, let us know about your family. Your sister Fatimah bint Khattab (RA) and brother-in-law Hazrat Saeed bin Zaid (RA) have become Muslims."

It was to be heard that Hazrat Umar (Radi Allah Ta'ala Anhu) became enraged. He changed his mind and thought that he would deal with his sister and brother-in-law first, and then he would go to the Messenger of Allah (ﷺ). Immediately, he reached his sister's house. Hazrat Khabab bin Arath (RA) was teaching them a book containing Surat Taha. Hazrat Khabab (RA) used to teach them the Quran regularly. Hazrat Khabab (RA) heard the cry of Hazrat Umar (RA), so he hid inside the house, and Hazrat Fatima (RA) hid the scripture. But when Hazrat Umar (Radi Allahu Taala Anhu) reached the house, he heard the recitation of Hazrat Khabab (Radi Allahu Taala Anhu). He asked! What a low voice that was coming from you guys. She didn't say anything, she said! We were talking to each other.

Hazrat Umar (ﷺ) angrily said that both of you have become irreligious. The brother-in-law said, "Well, tell me that the truth is in a religion other than yours, then. He had to listen so much that the anger of Hazrat Umar (RA) became unbearable, and he sat on top of his brother-in-law and badly hurt him." Started beating. When his sister wanted to free her husband, he also started beating her badly. Her face started bleeding, and her head was also hurt. The sister said excitedly. Brother! The only religion other than yours is true. I bear witness that there is no god but Allah, and I also bear witness that Muhammad (ﷺ) is the Messenger of Allah.



Hearing this, clouds of despair fell on Hazrat Umar (RA), and he felt shame and regret seeing the blood on his sister's face and spoke. Well, show me what you were reading. On this, his sister said that you are impure. Only pure people can touch the Quran. Go and take ablution and bath. Upon this, Hazrat Umar (Radi Allahu Taala Anhu) went to perform Ghusl, while Hazrat Khabab (Radi Allahu Taala Anhu) also came out. Taking the book from him, Hazrat Umar (RA) started reading it.

These were the verses of Surah Taha and when they came to this verse:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ( )

"Verily! I am Allah! La ilaha illa Ana (no one has the right to be worshipped but I), so worship Me and perform As-Salat (Iqamat-as-Salat) for My Remembrance.

(Surat Taha. 14)

Hazrat Umar (RA) cried out loud, what a noble and respectable word it is. Hearing this, Hazrat Khabab (RA) informed Hazrat Umar (RA) about this and said, 'Umar! Be happy. I hope that the duaa that Rasool Ullah (ﷺ) prayed on Thursday night.

"O Allah! Give strength to Islam through Umar bin Khattab or Umar bin Hisham."

It was accepted in your favor. It was a Friday, and it had been three days since Hazrat Hamza (RA) had embraced Islam. The Messenger of Allah (ﷺ) stayed in the house (Dar al-Arqam) near Mount Safa.

Hazrat Khabab bin Arath (RA) came to Dar al-Arqam with Hazrat Umar (RA). Hazrat Umar (RA) reached there with his sword tied around his neck and knocked on the door. One of the companions got up, looked through the door, and saw Hazrat Umar (RA) standing with his sword hanging. He immediately informed the Messenger of Allah (ﷺ).

Hazrat Hamza (RA) asked what the matter was; people said it was Umar. Hazrat Hamza (ﷺ) said: Open the door. If he has come with good intentions, then OK; otherwise, I will kill him. If he has come with bad intentions, I will finish his work with the sword. At that time, revelation was being revealed to the Messenger of Allah (ﷺ). When the revelation was revealed, Hazrat Umar (ﷺ) was brought to him. He (ﷺ) grabbed his kurta and gave him a strong shock, which made Hazrat Umar (ﷺ) stagger and said, "Haven't you stopped by then?" Come and go until Allah Ta'ala sends down on you the same humiliation and disgrace and terrible punishment as was sent down on Waleed bin Mughirah.

After that, the Messenger of Allah (ﷺ) said! O Allah! This is Umar bin Khattab. O Allah! Honor your religion with him. After your (ﷺ) saying, Hazrat Umar (RA) entered Islam and spoke!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that there is no god but Allah and testify that Muhammad is the Messenger of Allah.

Hearing this, all the Companions (RA) inside the house said Takbir "Allah Akbar" so loudly that people listened to their voice even as far as Masjid Haram.

Hazrat Umar (RA), after accepting Islam, said that when we are on the right, how can we hide, we will go out. So, we came out with Rasool Allah (ﷺ) in two rows. Hazrat Hamza (RA) was in the front in one row, and Hazrat Umar (RA) was in the other row. A light mist was blowing as we walked until we entered Masjid Haram.

Hazrat Umar (RA) says that Quraysh saw Hamzah and me (RA), and their hearts were hurt in a way that had never been felt before. On the same day, the Messenger of Allah (ﷺ) gave me the title "Farooq." Prayers were offered in the Kaaba in front of everyone. Hazrat Umar Farooq (RA) is forty (40) among those who brought Islam. (History of Umar bin Khattab. Ibn Jozi)

### 3.11. Advantages of affinity with Shaykh

Syedna Umar bin Khattab (RA) once saw in a dream that it was raining on the Holy Prophet ﷺ and where the feet of the Messenger of Allah ﷺ were, there was the head of Hazrat Abu Bakr Siddiq (RA). All that rainwater is falling from the top of Rasool Ullah ﷺ and falling on Hazrat Abu Bakr (RA). Hazrat Umar (RA) says I am also standing nearby, and the splashes are flying from Hazrat Abu Bakr (RA) and coming on me. I am also wholly soaked. In the morning, when I met the Messenger of Allah (ﷺ), I narrated my dream.

The Messenger of Allah ﷺ said! Umar! The knowledge of prophethood was pouring down on me as rain. Since Abu Bakr (RA) has a perfect relationship with me, he was full of this blessing. Due to your association with him, you were also acquiring these sciences.

Syedna Abu Bakr Siddique (RA) achieved the most perfect prophethood, and Hazrat Ali (RA) conducted the most knowledge of Wilayat.

### 3.12. From the pasture to the court of the Caliphate

Syedna Umar Bin Khattab (RA) once climbed a hill in Makkah with his army during his caliphate. It was afternoon. It was a scorching sun. He stood at one place and started looking into the valley. The entire military also stood up; all were sweaty, and there was no shadow. Everyone got worried. Someone said! Or Amirul Momineen! Is everything okay? You are standing here for a specific purpose.

Hazrat Umar (RA) said! I look down into the valley where I used to herd camels as a child. I did not know how to herd a camel in my boyhood. My camels used to return home on an empty stomach in the evening. My father used to scold and beat me that if you don't even know how to herd camels, how can you lead a successful life? I remember when Umar did not even know how to graze animals, and today, I am looking at the time when the blessing of Islam and the Qur'an made Umar the Commander of the Faithful.

### 3.13. The prayer of Hazrat Umar bin Khattab (RA)

Hazrat Umar (ra) says that I asked the Prophet (ﷺ) for permission to perform Umrah. He (ﷺ) gave permission and spoke! Oh, my younger brother! Don't forget us in your prayers. Hazrat Umar (RA) says that what the Holy Prophet ﷺ called me his younger brother is such a word that if I were to get the whole world in exchange for it, I would not be happy at all. (Sunan Abu Dawud: Volume 1 page 80, Number of Hadith 1498)

Once Hazrat Umar bin Khattab (RA) was returning from Makkah to Madinah, night fell on the way. He camped and slept in the open. When he opened his eyes, he saw that the moon of the fourteenth was shining with all its splendor. When he saw the moon, he thought of the moon of Madinah. As soon as the thought of the Prophet ﷺ came to him, he sat up. A cold wind was blowing, and light was pouring from the sky. An idea came into his heart that it was time to accept the prayer. There was also loneliness. He prayed from the bottom of your heart:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ قَبْرِي فِي بَلَدِ حَبِيبِكَ

O Allah, grant me martyrdom in Your cause and place my grave in the land of  
Your Beloved (ﷺ)

Hazrat Umar (RA) had asked that much. He was very fond of martyrdom, and it could be found anywhere. But Allah is most appreciative. Allah Ta'ala fulfilled his wish. In the manner that Syedna Umar Farooq (RA) is performing ablution, standing on the Prophet's masjid, and reciting the Holy Quran, He is in a state of closeness

and favor with Allah Almighty in the state of prayer that Allah Almighty grants him the status of great martyrdom. Due to the attack on him, he suffered such severe injuries that it led to martyrdom.

The second prayer was that I should be buried in the city of my beloved. Even if he were buried in Jannat al-Baqi, his prayer would have been fulfilled, but Allah is All-Knowing. Allah Ta'ala gave him the place of the grave where even the rank of Jannat al-Baqi was left behind. Gave him a place in Riyadh Jannah at the feet of his beloved ﷺ. There is no better place on earth.

(Heart-wrenching events)

### **3.14. The modesty of Hazrat Usman Ghani (RA)**

Hazrat Usman Ghani's (RA) personality was a figure of morals and virtues. But in the attribute of modesty, he had a degree of distinction from his companions. Prophet ﷺ also used to respect him a lot.

Sahih Bukhari narrates that once, the Messenger of Allah (ﷺ) was sitting with the Companions of the Prophet (ﷺ), and his knee felt open due to his lack of attention. During this time, Hazrat Abu Bakr Siddique (RA) and Hazrat Umar (RA) came, so they sat like that. Then Hazrat Uthman bin Affan (RA) came, and the Messenger of Allah (ﷺ) covered his knee. When the Companions inquired about the reason for this action, he said! Shall I not be modest with that person with whom even the angels are humble?

### **3.15. Participating in the construction of the Prophet's Masjid**

Hazrat Ayesha Siddiqah (RA) says that when the construction of the Prophet's Masjid began, the first stone was laid by the Messenger of Allah (ﷺ). Then you asked Hazrat Abu Bakr Siddiq (RA) to place a stone, so he put it in its place. After that, he asked Hazrat Umar Farooq (RA) to set a stone beside the stone of Hazrat Abu Bakr Siddiq (RA). Hazrat Umar Farooq (RA) placed a stone next to him. Then said to Hazrat Uthman Ghani (RA), "Put a stone beside the stone of Hazrat Umar (RA)." So, he placed a stone beside it.

Another narration in the Musnad of Abu Yala that Hazrat Aisha Siddiqah (RA) said! O Messenger of Allah ﷺ! You are seeing how they are helping you, so he said! Yes, Aisha (RA)! These are the ones who are going to be my caliphs after me.

(Tabqat Ibn Saad)

### 3.16. Automatic operation of the mill

About this Karamat of Hazrat Ali (RA), Hazrat Habban (ra) narrated the incident in his book "معاف الراغبين" that the Messenger of Allah ﷺ sent Hazrat Abu Dhar Ghafari (RA) to call Hazrat Ali (RA). Hazrat Abu Dhar Ghafari (RA) saw that the mill was running automatically, and no man was there. He came and mentioned this strange seen in the honor of the Holy Prophet (ﷺ), and he (ﷺ) said!

O Abu Dhar (RA)! Some angels of Allah roam the earth. Allah Ta'ala has also given these angels the duty of helping my family.

(Jama Karamat Auliya, Azala-tul-Khifa)

### 3.17. Circumstances of Abdul-Rahman bin Auf (RA)

Hazrat Abdul Rahman Bin Auf (RA) is one of the "Ashra-e-Mubashirah." He was born ten years before the birth of the Messenger of Allah ﷺ in the family of a Quraysh chief. His childhood education and training were done lavishly.

One of the reasons for his conversion to Islam was that an old Christian monk from Yemen informed him of the appearance of the Prophet (ﷺ) and that he would be born in Makkah and migrate to Yathrib (Madinah Munawara). When he returned from Yemen and came to Makkah, Hazrat Abu Bakr Siddiq (RA) informed him of the prophethood of Hazrat Muhammad (ﷺ) and invited him to accept Islam. Hazrat Abu Bakr Siddiq (RA) was his perfect friend.

He was immediately ready to accept Islam. Hazrat Abu Bakr Sadiq (RA) took him (RA) to the Messenger of Allah (ﷺ), and he accepted Islam by appearing in the Prophet's presence. Only a few people accepted Islam before him. With the news of his becoming a Muslim, his family members were outraged and started to persecute him so that he would convert from this religion.

When hardships became too much for him, he migrated to Abyssinia. he belonged to a wealthy family. But when he returned from Abyssinia, he emigrated to Medina completely empty-handed. There, he started his business on a tiny scale, and within no time, he became a well-known businessman in Medina.

He married a woman from the Ansar tribe. He fought with the Messenger of Allah (ﷺ) in all wars with his life and property. He fought so bravely in Ghazwah Uhud that he received twenty-one wounds on his body and one wound on his foot, which was very severe, due to which, even later, he walked with a limp.

It was a sign of his generosity that once in a caravan, his trade goods came loaded in seven hundred camels. He donated all those goods, including camels, to charity in the way of Allah Ta'ala.

Once, the Messenger of Allah ﷺ was encouraging the Companions to give charity, so he offered 4,000 dirhams. When the Messenger of Allah ﷺ announced for the second time, he provided another four thousand dirhams. The Messenger of Allah (ﷺ) was appealing to others to give charity, so he once again offered five hundred horses and five hundred camels. He used to do much charity.

He donated one thousand horses and fifty thousand dinars when his death approached. He bequeathed four hundred dinars for the Companions in the Battle of Badr. He bequeathed a garden worth forty thousand dinars to Umm al-Mominin Hazrat Ayesha Siddiqah (RA) and other wives of the Prophets (ﷺ). (Mishkout Sharif)

He died in 32AH at 72 and was buried in Jannat al-Baqi, the holy cemetery of Medina Munawara.

### **3.18. Hazrat Saad Bin Waqqas (RA) and shame and modesty**

It has come in the hadith that Hazrat Saad bin Abi Waqqas (RA) took an army to a place for Jihad. In front of them, the enemy made a trick of placing naked women on the roofs of the houses so that when the Muslim army would pass by, seeing them would create bad feelings in their hearts, due to which Allah Almighty would be with them. Help will end. When Hazrat Saad bin Abi Waqqas (RA) passed by and saw this situation, he announced:

قل للمؤمنين يغضوا من ابصارهم

(Say to the believers! Keep your eyes down)

Hearing this announcement, the entire army lowered their gazes. Not even a single mujahid saw these women. Even when the military returned after the war, someone asked to tell how high the houses were. The army said! When Amir Lashkar told us to keep our eyes down, we ignored the height of the houses.

### **3.19. Hazrat Talha (RA) acceptance to Islam**

When Hazrat Abu Bakr Siddiq (RA) accepted Islam, some chieftains of Quraish started consulting to deal with Hazrat Abu Bakr Siddique (RA) in Dar-ul-Nadwah. He sent Talha bin Ubaidullah (RA) to bring Hazrat Abu Bakr Siddiq (RA). When he reached there with Hazrat Abu Bakr Siddique (RA), Talha bin Ubaidullah (RA) roared! O Abu Bakr (RA), I invite you to worship Lat and Uzza.

Hazrat Abu Bakr Siddique (RA) said! Who the hell? Talha said! Daughters of God. Hazrat Abu Bakr Siddique (RA) said! Then who is their mother? Hearing this, Talha became silent and did not utter a word.

Hazrat Abu Bakr Siddique (RA) addressed Talha's companions to tell them the answer. They also remained silent and did not answer. Talha looked at his companions for a long time, but they could not answer. Talha said to Hazrat Abu Bakr Siddique (RA), "Stand up, I bear witness that there is no god but Allah, and I bear witness that Muhammad ﷺ is the Messenger of Allah." On hearing this, Hazrat Abu Bakr Siddiq (RA) took his hand and brought him to the Messenger of Allah ﷺ. (Ayun Al-Akhbar: 2/198, 199)

### **3.20. The bravery of Hazrat Zubair bin Awam (RA)**

In the battle of Badr, the son of Saeed bin Al-Aas, Obaid came out of the ranks of the infidels wearing iron armor from head to toe and spoke with great pride and arrogance! O Muslims! Listen, I am Abu Kirsh. And challenged the Muslims to a contest. After hearing his challenge, Hazrat Zubair bin Awam (RA) came out of the ranks for the fight full of Jihad. Except for his eyes, no part of his enemy's body was covered with iron. Hazrat Zubair (RA) aimed at his eye and hit him with such force that it pierced his eye and penetrated his brain. He staggered down and died instantly.

Hazrat Zubair (RA) placed his foot on his body and pulled the spear with great force. The spear came out with a jerk, but the tip was twisted. This spear remained with him as a souvenir for years. Holy Prophet (ﷺ) took that spear from Hazrat Zubair (RA) and kept it safe with him. Later, that spear continued to be transferred to the Caliph Rashideen. It even came to Hazrat Abdullah bin Zubair (RA), the son of Hazrat Zubair (RA).

In 73AH, when Hajjaj bin Yusuf martyred Hazrat Abdullah bin Zubair (RA), this weapon went into the possession of Banu Umayyah. Then, where it went, it was not known.

(Sahih Bukhari)

### 3.21. Hazrat Abu Ubaidah bin Jarrah (RA)

Hazrat Abu Ubaidah bin Jarrah (ra) belonged to the noble family of Quraish. His genealogy is traced back to Fahr bin Malik through the family tree of the Messenger of Allah ﷺ. He was counted among the "Ashra-e-Mubashirah" Prophetic Sahabi. His original name was Amir, and his surname was Abu Obadiyah. The Messenger of Allah ﷺ gave him the title of "Amin al-Ummah." He converted to faith with the encouragement of Hazrat Abu Bakr Siddique (RA) and immediately joined the followers of Islam. He first migrated to Abyssinia and later migrated to Medina. He participated in all the wars with the Messenger of Allah (ﷺ). In the Battle of Uhud, when the Messenger of Allah (ﷺ) was injured, and two of his teeth were embedded in his cheek, Hazrat Abu Ubaidah bin Jarrah (R.A.) pulled them out from his teeth. He was fearless, tall, and had a great personality.

He died in 18AH due to the plague. His funeral prayer was led by Hazrat Muaz bin Jabal (RA), and he was buried at Besan (place name). He was 58 years old at the time of his death. (Akmal fi Asma al-Rijal)

### 3.22. Hazrat Abu Ubaidah Bin Jarrah (RA) killed his father in the battle of Badr

During the Battle of Badr, Hazrat Abu Ubaidah's (RA) father kept looking for him to kill him. He would repeatedly come in front of Abu Ubaidah (RA) and run away. Thus, his frequent exposure to Hazrat Abu Ubaidah's (RA) and swordsmanship interfered with his fight. Finally, when he once again moved towards him to kill, he killed him. Allah revealed this verse to him!

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ( )

You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friends with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). He has written Faith in their hearts and strengthened them with Ruh (proofs, light, and accurate guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they are with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be successful.

(Surah Al-Mujadalah: 22)



### **3.23. Siryah (Battle of) Saif Al Bahr (Siryah Khabt)**

The Messenger of Allah (ﷺ) sent Hazrat Abu Ubaida bin Jarrah (RA) to Saif al-Bahr by giving him an army of three hundred Muhajireen in Dhuel-Hijjah 5<sup>th</sup> Hijri, 627AD. Because he was receiving disturbing news, they had to face severe difficulties in eating and drinking during this journey. They had to spend the whole day on two or three dry dates. During this journey, due to hunger and lack of food, the Companions ate up to the leaves of the tree and even slaughtered their riding camels and started eating them.

This army was sent to the tribe of Janiyah. Hazrat Umar Farooq (RA) was present in this army. Coincidentally, a giant fish was caught from the sea, which became food for everyone for a fortnight. Its oil was also used. Some pieces of its meat were kept as objects and brought to Madinah, and some of the meat was presented to the Messenger of Allah (ﷺ).

That fish was so big that by the order of Hazrat Abu Ubaidah bin Jarrah (RA), its two ribs were buried in the ground to make an arch under which a camel could pass. (Sahih Bukhari)

### **3.24. Hazrat Abi bin Ka'b (RA) and Durood Sharif**

It is narrated from Hazrat Abi bin Ka'b (RA) that I asked the Messenger of Allah (ﷺ) that I often recite Durood Sharif on you. How many blessings should I recount in the day and night? Rasool Allah (ﷺ) said! Read as much as you want. I requested that a quarter of the Durood should be taken. Read as much as it has been said. If you read more than that, it is even better. I asked him to spend half of the time in prayer. You spoke! Read as many parts as you want, but more is better. Then I said to read two-thirds of it. He said: Read as much as you want. Still, read more. Better for you.

Hearing this, I said! O Messenger of Allah (ﷺ)! I will recite Durood Sharif in all my time. You (ﷺ) said! When all your work is completed, your sins will be expiated.

(Mishkout Sharif)

### 3.25. Hazrat Abdullah bin Salam's (RA) acceptance of Islam

The original name of Hazrat Abdullah bin Salam (RA) was Hussain bin Salam. He was one of the descendants of Hazrat Yusuf (AS) and a great Torah scholar. After his conversion to Islam, the Messenger of Allah (ﷺ) named him Abdullah bin Salam (RA).

Ibn Is'haq (ra) has written that Abdullah bin Salam (RA) says that I was already aware of the attributes, name, and time of the Messenger of Allah (ﷺ), but I did not reveal it to anyone. Until he (ﷺ) came to Madinah. When he (ﷺ) stayed with Bani Umar and Ibn Awf in Quba, a man informed me of his coming. My paternal aunty Hazrat Khalida bin Harith was sitting under a tree when I heard the news of the arrival of the Messenger of Allah (ﷺ), so I happily raised the slogan of Allahu Akbar from there.

My aunty heard the slogan and said to me, By God! If you had listened to the news of Musa bin Imran (AS), you would not have been happier. Abdullah bin Salam (RA) says: I said to my maternal aunty: By God! He is also the brother of Musa (AS) bin Imran and was sent with religion, which was given to Musa (AS).

Then my aunty asked! Oh, my nephew! Is he the same prophet about whom we have been informed and who have been sent until the breath of the Day of Resurrection?

I replied to my aunty that yes, this is the same Prophet, then I attended the service of the Messenger of Allah (ﷺ) and was honored with Eman and went to his house and invited his family members to Islam.

(Ibn Hisham)

Anas bin Malik (RA) narrated that Hazrat Abdullah bin Salam (RA) visited the Holy Prophet (ﷺ) in the Holy Service when he came to Madinah. He said, O Messenger of Allah (ﷺ), may I ask you about three things that no one knows except the Prophet.

He (ﷺ) said: Ask.

He submitted.

1. Which is the first sign of the Resurrection?
2. What is the first food that the people of Paradise will eat?
3. What is the reason for the difference between the son and the father sometimes?

Rasool Allah (ﷺ) said, Hazrat Jibreel (as) has just told me the answers to the three questions. He said that this angel was the enemy of the Jews. (This is the belief of the Jews)

Rasool Allah (ﷺ) answered every question and spoke!

1. The first sign of the Resurrection is the fire that will appear from the west and push people towards the east, the field of doom.
2. The first food of the people of Paradise will be a large piece of fish liver.
3. a boy sometimes resembles his father and sometimes his mother because when a man's substance dominates a woman's substance, it affects the shape and form of the fetus. It leads to the form of the father, and if the woman's female essence prevails, then the child goes to the form of the mother.

Hazrat Abdullah bin Salam (RA) heard these answers and cried out!

” اشهدان لا اله الا الله وانك رسول الله “

“There is no God but Allah, and you are the Messenger of Allah.”

Hazrat Abdullah bin Salam (RA) says: I hid my conversion to Islam from the Jews, then I came to the service of the Messenger of Allah (ﷺ) and performed a request, O Messenger of Allah (ﷺ). Jews are a very slanderous people. I want you to hide me in a part of your house, call them before my greetings appear, and inquire about me, how I am among them.

So, Rasool Allah (ﷺ) hid Hazrat Abdullah bin Salam (RA) in a part of his house. The Jews came and asked different questions. Rasool Allah (ﷺ) answered them and then said! How is Hussain bin Salam among you? They said! He is our chief, the son of our chief, and our most excellent scholar. Hazrat Abdullah bin Salam (RA) says that when the Jews had finished speaking, I came out, came in front of them, and said to them, O people of the Jews! Fear Allah, accept whatever truth has come to you.

I swear to God! You know very well that he is the Messenger of Allah (ﷺ). His name and attributes are written in the Torah. You have a bear witness that this is the Messenger of Allah (ﷺ). I believe in him, confirm him, and know him. Hearing this, the Jews said, "You are a liar." After that, Hazrat Abdullah bin Salam (RA) spoke to the Messenger of Allah (ﷺ). O Messenger of Allah (ﷺ), did I not tell you (ﷺ) that this is a very slanderous nation? This is disloyal, lying, and turning away from the truth nation. Then he revealed his and his family's Islam and said that my paternal grandmother Khalida bint Harith (RA) also converted to Islam.

(Ibn Hisham)

### **3.26. The dream of Hazrat Abdullah bin Salam (RA)**

Hazrat Abdullah bin Salam (RA) said that one night, I had a dream that someone came to me and asked me to walk with him. I walked with him, and he led me along an extensive path. Suddenly, we saw a path on the left; the man said you could not walk on this path. Then we started walking straight and saw a path to the right. The man took my hand and led me to the top of the mountain. There, I saw a rope, and the man said to hold it and hold on tight. Then my eyes opened.

I told this dream to the Messenger of Allah ﷺ. You (ﷺ) said! It is a perfect dream. That great path is destiny's path; on the way, you see a path on the left side. The path you saw on the right is the path of the people of Jannah, the slippery Mount is the destination of the martyrs, and the rope you held is Islam. Hold it tight until you die. (Ibn Saad)

### **3.27. Islamization of Hazrat Salman Farsi (RA)**

The story of Hazrat Salman Farsi's (RA) conversion to Islam is very long, so let us briefly describe it.

Hazrat Salman Farsi (RA) was born in Hormuz, a city in Iran. According to the common religion of Iran, he and his father were fire-worshippers. Allah put it in his heart that worshiping fire is not correct. He asked his father, but his father was not convinced to give up fire worship. Eventually, he fed up, and he left his father and went to Syria, thinking that the Christian religion was at least better than fire worship. He took up residence with a Christian cleric and began to serve him. When the cleric passed away, he went to the second priest, and when the second passed away, he went to the third, and when the third died, he went to the fourth priest. Some of them sympathized, and some of them hurt him. Each scholar told him different things. Allah Ta'ala had given him a very long life, about three hundred years (in some hadiths, it is mentioned as one hundred and twenty years).

Hazrat Salman Farsi (RA) narrates that I kept changing in the hands of more than ten individuals. After passing from one master to another, he finally reached a Christian scholar who was the best. He was known to be a righteous man in the matter of good behavior, as well as religious. Even when it was time for him to die, I said to him that you are also going to leave, so tell me where I should go after you.

He said now you don't need to go to another man. Because the time of the last Prophet's (ﷺ) mission is near, and I know that he will be in an area of Arabia where there are many cases, I am telling you his signs that he will not eat charity, offering

him. He will accept gifts, and the seal of prophethood will be on his shoulder. These three signs have been told to you: if you find him, then understand that it is a matter of great luck, and then the Christian scholar passed away with the will to live with him.

Now he decided to go to Arabia. A convoy was going. He told them that I wanted to go to Arabia. He added. There are also great stories about the caravan on the way; they betrayed me, enslaved me, and sold me in a market. A Jew from Madinah bought me and brought me to Madinah. In this way, I reached Madinah; upon reaching Madinah, I saw many cases, and this is also the Arab region, so I understood that this was the desired place. I was thrilled because this was the place that my teacher had predicted. But at the same time, that Jew was harsh and brutal. He used to serve very hard. I thought that now I have to live like this, Allah Almighty will make some arrangements, so I continued to serve this Jew.

Hazrat Salman Farsi (RA) narrates that one day, during the service of this Jew, I was in his garden, and he asked me to climb a date tree and pluck dates. I was plucking dates from the tree. My master was sitting under the tree. His cousin came and spoke. May Allah destroy the people of Banu Qila (Banu Qila was the old title of the Ansar). A man who claims to be a prophet has come to Quba, and everyone is gathering around him.

Hazrat Salman Farsi (RA) says that since I was already waiting when I heard a voice, people were gathering around such a person. As soon as I listened to the one who claimed to be a prophet, my body shuddered and did not leave me. I jumped down from the tree and asked permission from my master that I would come in a little while for some work; he was very strict and said that he would not let me go.

Hazrat Salman Farsi (RA) says I prayed a lot to give me a short leave, but he said he would only let me go once all the dates are removed. So, I spent that day very hard. After cutting the dates, when I got a break in the evening, I took some of them in my hand and reached Quba. Where people were saying that the Holy Prophet (ﷺ) would be there, I saw that the Holy Prophet (ﷺ) was visiting.

People are sitting around the Holy Prophet (ﷺ). I said that all of you are travelers and needy. I have come to serve you with charity (Sadaqah). The Prophet (ﷺ) said. We do not eat charity; you people eat it or give it to deserving people. In this way, the first sign of the three signs mentioned by the Christian scholar appeared.

Hazrat Salman Farsi (RA) got up and came a second time with some other things and said, I have brought some gifts if you (ﷺ) accept them. He (ﷺ) took them. Another sign also appeared.

Then he appeared for the third time when the Holy Prophet (ﷺ) was sitting among the Companions. he started coming to sit in the back instead of sitting in the front. The purpose was to visit the Seal of Prophethood in some way.

The Holy Prophet (ﷺ) came to know through revelation that he was concerned about this. The Holy Prophet (ﷺ) removed the cloak from his shoulder. Salman Farsi (RA) saw the Seal of Prophethood. He says when I saw the Seal of Prophethood, I could not stop my tears and went ahead and kissed the Seal of Prophethood, and my tears were falling on the seal of the Prophet (ﷺ).

Hazrat Salman Farsi (RA) had been waiting for a long time for the Holy Prophet (ﷺ) to come and be blessed with his company. When the destination was seen, holding back the tears was impossible. He says that after that, he believed and came and said: O Messenger of Allah (ﷺ)! I have come to faith, but I am a slave of a Jew and a slave of a heavy hand because the reality of slavery did not exist. Rasool Allah (ﷺ) said, "You deal with this Jew with the matter of Makatibat." Be accessible by paying some money. So, I went to the Jew and asked him to correspond with me. He said, "Okay, but the exchange is three hundred Oqiyah of silver and plant a hundred palm trees. You will be free when those trees grow young and bear fruit."

Hazrat Salman Farsi (RA) came and asked the Messenger of Allah (ﷺ) if he had fixed such an exchange that I would not be able to pay it for the rest of my life. A hundred palm trees are to be planted, and when they bear fruit, the fruit of the date palm comes the longest, and there are also three hundred Oqiyah of silver on top.

The Holy Prophet (ﷺ) said to the Companions of the Prophet! Help Salman (RA) and give him who have palm trees. People started giving plants. The Holy Prophet (ﷺ) said to Hazrat Salman (RA): I will come to your garden tomorrow and plant trees there. Rasool Allah (ﷺ) came and started planting the plants he had collected and said to Hazrat Salman Farsi (RA) that you should stay. Rasulullah (ﷺ) planted a hundred whole plants with his blessed hands and prayed after planting them.

Hazrat Salman Farsi (RA) thought that the Messenger of Allah (ﷺ) had planted all his plants. Therefore, Hazrat Salman Farsi (RA) grew two or three plants apart from these hundred plants. The hundred plants planted by the Messenger of Allah (ﷺ) became the most potent trees of all, and they grew to 100 throughout the year. The saplings brought and the plants planted by Hazrat Salman Farsi (RA) had no sign.

The trees of the descendants of the trees planted by the blessed hands of the Prophet (ﷺ) were left until some time ago. There were two trees left among them, which are said to have been planted by the blessed hand of the Prophet (ﷺ).

The dates of these trees were not sold in the market, but the owners of the dates kept them safely and gave them as gifts to special people. How the people of Madinah protected them indicates that these trees are descended from the same trees called Nakhla-tul-Nabi. These gardens were at some distance from Quba. They have not been trees for a few years now.

As a miracle of the Holy Prophet (ﷺ), these trees bore fruit throughout the year. The problem of plants was solved in this way. Now, the second stage was of three hundred Oqiyah of silver. Some wealth came to the Prophet (ﷺ), which was less than three hundred ounces. He (ﷺ) said, Salman (RA)! Your change has arrived. Take this and weigh that. When he considered it, it was 300 Oqiyah, so he took it, gave it to the Jew, and became free.

The entire process took two and a half years. Due to this, Hazrat Salman Farsi (RA) could not participate in the Battle of Badr because he did not have permission from his Master. After independence, he first participated in the Battle of Ahzab (Ghazwah Khandaq). On the request of Hazrat Salman Farsi (RA), the Prophet (ﷺ) dug the trench, and then Allah gave him the honor that the Messenger of Allah (ﷺ) said!

“سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ”

Salman (RA) is from my family.

Hazrat Salman Farsi (RA) lived for a long time after the death of the Messenger of Allah (ﷺ). During the time of Hazrat Umar Farooq (RA), he had a big hand in conquering Iran, eventually Madain. He became the governor of Madain, the capital of Iran. Despite being the governor of Madain, he still lived like a commoner in simple clothes.

Even a traveler came and thought that he was a coolie; he said to Hazrat Salman (RA) that he would pick up this lump. He said yes, I will pick it up. Therefore, it is necessary to carry it by lifting it and placing it on the head. He said that at such and such a place now, he is going forward, and he is going back and forth. Suddenly, people saw that Ameer-ul Momineen (Governor) was carrying the bales, so they were very angry with this person. This is what you have done; you do not know. He is the ruler of Madain.

He begged Hazrat Salman Farsi (RA) to remove this knot, but Hazrat Salman Farsi (RA) said I would not remove the knot until I completed the good, I intended. He was delivered to his house.

Hazrat Salman Farsi (RA) died in Madain during the caliphate of Hazrat Usman Ghani (RA) and was buried there. Even today, this hadith is inscribed on his grave.

“سَلَمَانَ مِنْ أَهْلِ الْبَيْتِ”

Salman (RA) is from my family.

Ibn Hisham has written about three hundred palm trees and forty Oqiyah of gold in Makatibat of Hazrat Salman Farsi (RA).

### **3.28. Acceptance of Islam by Syed al-Shahada Hazrat Hamza (RA).**

The infidels did not allow any opportunity to harm the Messenger of Allah (ﷺ). There is an incident in Abu Jahl passed by the Messenger of Allah (ﷺ) near Mount Safa. He said bad words to Rasool Allah (ﷺ). Rasool Allah (ﷺ) didn't answer him. After that, he picked up a stone and hit him (ﷺ) on the head, which hurt him (ﷺ) and blood came out. Then, he went to the meeting of Quraysh near the Kaaba.

A concubine of Abdullah Bin Jadaan {Hazrat Salma (RA), who later had the honor of becoming the servant of the Prophet (ﷺ)} was watching the whole scene from her house on Mount Safa. When Hazrat Hamza (Radi Allahu Taala Anhu) returned from hunting with a bow, the maid told him all the actions of Abu Jahl. He went straight to Abu Jahl, addressed him, and spoke.

O cowards who put perfume on the ass! You have insulted and beaten my nephew even though I am also of his religion. After that, he hit him with the bow on his head with that force, injuring him badly. On this, Abu Jahl's tribe, Banu Makhzoom, and Hazrat Hamza's people of Banu Hashim's tribe flared up against each other, but Abu Jahl silenced them by saying that let Abu Amara go; I had indeed abused his nephew. Hazrat Hamza (RA) came to the Messenger of Allah (ﷺ) after taking the revenge from Abu Jahl and spoke. Nephew! You will be happy to hear that I avenged you from Abu Jahl.

The Messenger of Allah (ﷺ) said! Uncle, I am not happy with such things. Yes, if you become a Muslim, I will be thrilled. Hearing this, Hazrat Ameer Hamza (RA) accepted Islam then.

Hazrat Hamza (Radi Allahu Taala Anhu) is number thirty-nine (39) among those who became Muslims. With the conversion of Hazrat Hamza (RA) to Islam, the



weak community of Muslims was blessed with strength. At that time, the Messenger of Allah (ﷺ) was staying in Dar al-Arqam. The infidels who were too bold to insult the Muslims and the Messenger of Allah (ﷺ), after accepting the Islam of Hazrat Hamza (RA), became careful.

### **3.29. Martyrdom of Hazrat Ameer Hamza (RA)**

Syed as-Shahadah Hazrat Ameer Hamza (RA) was a great martyr in the Battle of Uhud. Wahshi, an enslaved person deprived of the reward, followed Hazrat Hamza (RA) and finally saw that Hazrat Hamza (RA) was riding a camel. He destroyed them by entering the middle; no one could resist him. Wahshi (enslaved person) was preparing to kill him, sometimes hiding in a tree and sometimes in a rock, waiting for him to approach. Wahshi saw that Hazrat Hamza (RA) was killing Sabah bin Abd al-Uzza, so Wahshi took his spear and threw it at him, which hit him and penetrated him. He wanted to rush towards the Wahshi but fell. Wahshi kept watching him from a distance until he was martyred. Afterward, Wahshi approached, drew his spear, and returned to the army; he did not care about the battle. He killed him only to be free.

When he came to Makkah, he got freedom. Hind came to the dead body of Hazrat Hamza (RA) and cut off his nose and eyes, cut his chest, and took out a piece of his liver. He chewed on the teeth but could not swallow and vomited. That's why she became famous as a "liver eater."

The mother of Hazrat Zubair bin Awam (RA) Hazrat Safiyah (RA) bint Abdul Muttalib was the real sister of Hazrat Hamza (RA). When she came to see the dead body, Hazrat Zubair (RA) prevented her from seeing the corpse. He forbade it, so Hazrat Safiyah (RA) said, "I have come to know that his dead body has been mutilated. I will pray for forgiveness. Hearing this, the Holy Prophet (ﷺ) allowed her to see his brother's body and pieces of his liver scattered on the ground, then he said.

“ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ ”

" To Allah, we belong, and to Him, we shall return."

Then she prayed for forgiveness and left. The flag bearer Hazrat Musab (RA) bin Umayr had only a sheet for his shroud, so short that his feet were exposed and hidden when he covered his head. If there were, the head would open. Finally, he hid his head and put grass on his feet. All the martyrs were buried two in one grave without bathing. Hazrat Ameer Hamza (RA) was buried according to the order of the Messenger of Allah (ﷺ) along with Hazrat Abdullah bin Jahesh (RA), who was also his nephew and foster brother.

### **3.30. The lighting of a tree branch**

Imam Ahmad (ra) narrated from Hazrat Abu Saeed Al-Khudri (RA) that once Hazrat Qatadah bin Numan (RA) offered the Isha prayer with the Messenger of Allah (ﷺ). The night was dark; there were clouds, and lightning was flashing. The Prophet ﷺ gave him a branch of the tree and spoke. It will be so bright that ten people can walk forward and ten can walk behind, and when you reach home, you will see a black thing and kill it. When Hazrat Qatadah (RA) left, the tree branch lit up until he got home. There, he saw a black object, so he killed it and expelled it.

(The black thing was one of the devils. On the order of the Messenger of Allah ﷺ he cast it out.)

### **3.31. Karamat of Hazrat Ubadah bin Bashir (RA) and Hazrat Usayd bin Hudair (RA)**

Imam Bukhari (ra) narrated an incident from Hazrat Anas bin Malik (RA) that Hazrat Usayd bin Khadair (RA) and Hazrat Ubada bin Bishr (RA) left the presence of the Holy Prophet Hazrat Muhammad (ﷺ) one night. The night was very dark, and both had a stick in their hands; one stick got light. Both walked in its light. When both of them parted ways, the wood in the other's hand also lit up. They both reached home by the light of their respective woods.

### **3.32. The dry wood became a sword**

Imam Bayhaqi (ra) narrated that the Holy Prophet Hazrat Muhammad (ﷺ) gave a piece of dry wood to Hazrat Akasha (RA) in the Battle of Badr and said that if it became a sword, that wood became a long, white, shiny sword for him. He fought with it in the Battle of Badr. That sword was always with him. He kept killing the enemy of Islam with this sword in various wars.

Even during the reign of the first Caliph Hazrat Abu Bakr Siddique (RA), he was martyred in the Battle of Yamama. The name of this sword became 'Aoun'. In some books, his name is Arjun.

### **3.33. Wooden sword of Hazrat Abdullah bin Jahsh (RA)**

Another incident has been mentioned by Bayhaqi (ra) that Hazrat Abdullah bin Jahsh's (RA) sword broke in Ghazwa-e-Uhud. The Messenger of Allah ﷺ gave a palm branch in his hand. He used it as a sword, which worked like a sword.

Ibn Syed al-Naas (ra) has written that that sword remained with Hazrat Abdullah bin Jahsh (RA) until his death. After his death, that sword was sold for two hundred dinars from his legacy.

(Miracles of the Holy Prophet ﷺ)

### **3.34. Hazrat Ammar bin Yasir (RA) defeated Satan**

It is narrated from Hazrat Ali (RA) that we were with the Messenger of Allah (ﷺ) on a journey. The Messenger of Allah ﷺ said to Ammar (RA)! You bring us water. When he went to fetch water, he met a negro on the way, and he said, I will not let you take water from this spring. Hazrat Ammar (RA) and this negro got into a fight, and Hazrat Ammar (RA) knocked him down. The negro said, "Leave me. I will go out of your way. You can take the water." He straightened up and stood to face him as soon as he released him. Hazrat Ammar (RA) threw him back. This happened three times. Eventually negro fled away.

He returned and told the whole incident to the Messenger of Allah (ﷺ), and he spoke! He was the devil. Hazrat Ammar (RA) said! Wa-Allah! If I had known that it was Satan, I would have killed him. (Abu Na'im, Bayhaqi)

### **3.35. Protection of the dead body of Hazrat Asim bin Thabit (RA)**

Hazrat Asim bin Thabit (RA) was the Ameer of the ten companions whom the infidels requested from the Messenger of Allah (ﷺ) for their education and training and then killed them by deception. The Quraish of Makkah sent men to cut off Hazrat Asim's (RA) head or any part of his body so that he could be recognized. When the people came near his dead body, flocks of wasps came upon him, and the people of Quraysh could not dislodge his dead body.

Hazrat Asim (RA) prayed that the polytheists might not touch me. When this news came to Hazrat Umar Faruq (RA), he said! Allah protects his faithful servant even after death, as he does in life.

(Ibn Hasham, Zad Al-Maad)

### 3.36. Bathing of angels

Ibn Is'haq (ra) narrates a hadith that the Messenger of Allah (ﷺ) said on the day of the Battle of Uhud! Angels are bathing Hanzala (RA). The Companions inquired about the situation from his family. She said that when he heard the call of Jihad, he was unclean at that time. The Messenger of Allah (ﷺ) noted that this is why the angels were bathing him.

In the battle of Uhud, the brave companion Hazrat Hanzala (RA) came to the battlefield with great dignity. He was the son of Abu Amr (Christian Rahab). Newly married, but due to the declaration of war, he came out to the field and showed bravery to the ranks of the enemies. His soldiers marched to Abu Sufyan and were close to finishing his work, but martyrdom was written in his destiny.

He caught Abu Sufyan with the sword, but before he could strike him, Shaddad bin Aws saw him and struck him. Before he could strike, he was martyred. Hazrat Hanzalah's (RA) body disappeared from the battlefield. After searching, it was found with water dripping from it. The Messenger of Allah (ﷺ) told the Companions. The angels have bathed.

Then, he asks his wife if there is a problem, and she tells him the incident. It is from here that Hazrat Hanzala (Radi Allahu Taala Anhu) got the name "Ghosal-e-Millaik" (bathed by the angels).

(Zad Al Maad)

### 3.37. Hazrat Zunirah - Hazrat Umme Umais (RA)

Hazrat Zunirah (RA) was a maidservant of the Banu Makhzoom tribe of Quraish. She believed in the beginning of Islam; she was counted among the pioneers. Abu Jahl used to oppress her in various ways. He used to force her that if you leave Islam, you can escape from this oppression and torture. But she said that it is permissible for me to die, but I cannot apostatize from Islam.

Once, she was beaten by Abu Jahl so much that she lost her sight. Abu Jahl said! Damnation took away your sight. She said that you are lying, by Allah! Lat and Uzza have no power to cause profit or loss. They are stones. They cannot do any good or harm. If my sight has disappeared, then this trouble is from Allah, and if Allah wills, He can restore my sight. She did this with such conviction that Allah restored her sight with it. Hazrat Zunirah (ra) was bought and freed by Hazrat Abu Bakr Siddiq (RA).

### 3.38. A test of love

A Sahabia got married. Allah Ta'ala had given her immense beauty. She got married to a wealthy companion. Who had an abundance of sustenance and all kinds of luxuries? There was much love between both husband and wife. Time was passing wonderfully. The wife used to serve her husband often and did not give him any chance to complain. One night, the husband asked his wife to fetch water. The wife got up and brought water, and the husband fell asleep. The wife stood with a water bowl, waiting for him to drink whenever his eyes opened. The husband suddenly opened his eyes and saw his wife standing with water. He was pleased and got up and drank water. He told his wife I am so happy with you that if you ask for anything today, I will give it to you. Wife said! Are you faithful to your word and will fulfill whatever I say? Husband has promised. The wife said that you should divorce me and let me go.

Hearing this, her husband was stunned. He asked his wife! Do I hurt you? She said not at all. Sahabi said! Have I underestimated you? She spoke! No way. Have your hopes been dashed, or have you yet to fulfill any of your promises? She said that there is no such thing. The husband said! Are you angry with me? She started saying not at all. Then why do you want to divorce me?

Don't you like me? She said it was not even a matter. I want you very much and love you too. That's why I serve you. The Sahabi said, "I will fulfill your request, but I will consult the Messenger of Allah (ﷺ) once." The wife agreed to this, and both slept at night.

In the morning, both the husband and wife left the house to meet the Messenger of Allah ﷺ. On the way, the husband's foot hit a stone, and he fell. Blood began to flow from his foot. The wife immediately tore off her dupatta (covering sheet) and tied it to the wound. She helped her husband to stand up and said let's go back home. I don't want to divorce you.

Just as the husband was surprised at the demand for divorce, he was now astonished at the refusal. He did not understand what was going on. The wife said you should go home, and I will tell you everything. When he went home, he anxiously asked his wife to tell me what was happening.

The wife said, "A few days ago, I heard from the Messenger of Allah (ﷺ) that all sorts of problems come upon the servant whom Allah loves, like water flowing down a slope."

I kept thinking after hearing the saying of Rasulullah ﷺ that I did not see any problem in your house. I have no sorrow and no trouble here. It came to my heart that the words of the Messenger of Allah ﷺ are accurate. It is not like my husband's

faith. If there is any deficiency in me, Allah Almighty does not love my husband, or my husband's actions are not right. I thought about what I would do by serving a person who is not right in the sight of Allah, and that's why I asked you for a divorce.

But when we were going to meet the Messenger of Allah ﷺ, we aimed to gain knowledge, and on the way, your foot was hurt and blood flowed. I understand that you have suffered in the way of Allah. Then, indeed, Allah loves you. Allah did not give you happiness because of His displeasure; instead, Allah loves you. There is no need for me to divorce; I will continue to serve you for the rest of my life.

### **3.39. Karamat of Hazrat Umme Sulem bint Malhan (RA)**

Hazrat Anas (RA) narrated that his mother, Umme Sulem (RA), kept a goat. Once, Umme Sulem (RA) made ghee from this goat's milk and collected it in a cup. She sent that cup full of ghee to the service of Rasulullah ﷺ to make curry out of it. Her maidservant came to the service of the Messenger of Allah ﷺ with a cup of ghee, so the Messenger of Allah ﷺ told his family to put this cup of ghee in another vessel and return the empty cup to the girl. The maid returned home with an empty cup and put it in a place.

At that time, Hazrat Umme Sulem (RA) was absent at home. When Hazrat Umme Sulem (RA) returned, she saw that the cup was full of ghee, and the ghee was dripping from it. She said to the girl, "I told you, daughter, go and give this ghee to the Messenger of Allah ﷺ." She said that as you had said, I had given that ghee to the Messenger of Allah ﷺ. If you are not sure, check with him. Hazrat Umme Sulem (RA) took the girl and appeared in the service of the Messenger of Allah ﷺ and spoke! O Messenger of Allah ﷺ! I have sent a cup of ghee to her hands for you.

The Holy Prophet ﷺ said! Yes! She came, and ghee was given.

Hazrat Umme Sulem (RA) said! By the One who created you with truth, the cup is complete, and ghee is dripping.

The Messenger of Allah ﷺ said! O Umme Sulem (RA)! Why are you surprised that Allah Ta'ala has given you sustenance as you have given food to His Prophet (ﷺ). You eat it and feed it to others.

Hazrat Umme Sulem (RA) says I came home and distributed this ghee among my dear relatives. Still, this cup had so much ghee that I used it for two months.

### **3.40. Abu Jahl's Thirst**

Imam Tabarani (ra) has quoted a hadith in his book "Awsat" that Hazrat Abdullah bin Umar (RA) said! Once, I was going around Badr when suddenly, a man came out of a pit with a chain tied around his neck.

He called me! O Abdullah! Give me water, then another person came out of the pit with a whip and said to me! O Abdullah! Please do not give him water. He is a disbeliever. After saying this, he whipped the man and then pushed him into the pit. Hazrat Abdullah bin Umar (RA) said! I came to Madinah and mentioned this incident to the Messenger of Allah ﷺ. He (ﷺ) spoke! You saw that person. I spoke! Yes. So, he said! This person was Abu Jahl, the enemy of Allah. He will be imprisoned in the same way in the pit of Badr until Judgment Day.

### **3.41. The incident of conversion of Hazrat Abdullah Dhul-Bajadeen**

Before converting to Islam, his name was Abdul Uzza. When he was just at the age of drinking milk, his father died. His mother was impoverished. His uncle took responsibility for his upbringing. When he was young, all his needs were taken care of by his uncle. His uncle had provided him with camels, goats, and all the necessities of the slave household. He was living a very luxurious life.

When the Messenger of Allah (ﷺ) migrated to Medina, his fame spread throughout Arabia. The message of Deen Al-Haqq also reached his ears. Hazrat Abdullah had truth and goodness in his nature, so he felt attracted to this message and started preparing to accept Islam. There was fear in his heart about how to get permission from his uncle—some time passed in the same six and five years until Makkah was conquered. Now, the Muslims were openly doing the work of preaching and promoting the religion. Now, his patience was exhausted, and he went to his uncle and informed him of his intention to accept Islam.

What Hazrat Abdullah Dhul-Bajadeen (RA) was afraid of happened. Uncle's condition became uncontrollable with anger. He said that if you want to accept Islam, you will have to return everything that I have given you. Hazrat Abdullah (RA) said! I was ready and left all the possessions and belongings and started leaving there empty-handed. Uncle said that these clothes are also mine. Download this, too. He took off all the clothes except the apron and handed them over. Uncle said take it off, too. He forcibly took off that apron, and he came out barefoot and reached nude to her mother.

His mother closed her eyes seeing him like this and asked worriedly! Oh, my son! How did this happen to you?

Hazrat Abdullah Dhul-Bajadeen (RA) said! O mother! Now, I have become a believer (Muslim). Uncle has taken everything back from me. Now, I will go to the service of the Holy Prophet Muhammad (ﷺ). All I want is to be given a cloth to cover my body. Mother gave him a blanket. He made two pieces of that blanket right there. One piece was tied as an apron, and the other was covered as a cloak. He left for Medina. He reached Masjid Nabawi in the early morning while traveling in the darkness of the night with passion and enthusiasm. He sat in a corner of the Masjid and waited for the Messenger of Allah (ﷺ). When the Messenger of Allah (ﷺ) came to the Masjid, he appeared in front of him.

The Messenger of Allah (ﷺ) asked! Who are you?

Hazrat Abdullah Dhul-Bajadeen (RA) said! A poor man and a traveler, a lover of your beauty and a seeker, my name is Abd al-Uzza.

The Messenger of Allah (ﷺ) listened to his situation and blessed him with the wealth of Islam. After that, he told him to stay here and release him in the Masjid. He changed his name to Abdullah and included him in the Companions of Safa. There, he learned the Holy Quran and religion from the Messenger of Allah (ﷺ).

One day, Hazrat Umar Farooq (RA) said to him! Oh, my friend! Do not recite the Quran in such a loud voice that it disturbs the prayers of others. On this, the Messenger of Allah (ﷺ) said! O Farooq (RA)! Leave him. He has left everything for Allah and His Messenger (ﷺ).

On Rajab 9AH, it was reported that all the Christian tribes of Arabia were gathering under the flag of Caesar Rome and wanted to attack the Muslims together with the Roman troops. The Messenger of Allah (ﷺ) had announced to fight them. Hazrat Abdullah Dhul-Bajadeen (RA) was also full of the spirit of Jihad and had a great passion for martyrdom in the way of Allah. In this dedication, he appeared in the service of the Messenger of Allah (ﷺ) and spoke!

O Messenger of Allah (ﷺ)! Pray that I become a martyr in the way of Allah.

The Messenger of Allah (ﷺ) said! You bring a piece of bark from a tree. Hazrat Abdullah Dhul-Bajadeen (RA) happily took a piece of bark from a tree and came to the service of the Messenger of Allah (ﷺ). He tied that piece on his arm and spoke! Ya Allah! I forbid the blood of Abdullah (RA) on the infidels.

Hazrat Abdullah Dhul-Bajadeen (RA) was surprised to hear this statement of the Prophet (ﷺ) and spoke!

O Messenger of Allah (ﷺ)! I was longing for martyrdom.

The Messenger of Allah (ﷺ) spoke! When you set out in the way of Allah, even if you die of fever, you are a martyr.



When the Islamic army reached Tabuk, Hazrat Abdullah Dhul-Bajadeen (RA) got a fever, and this fever caused his death (martyrdom). When the news of his death was brought to the Messenger of Allah (ﷺ), he came to him with his Companions.

It is narrated from Ibn Harith Mazzini (RA) that it was nighttime, and Hazrat Bilal (RA) had a lamp in his hand. Hazrat Abu Bakr Siddiq (RA) and Hazrat Umar Farooq (RA) were taking the dead body to the grave. Rasulullah (ﷺ) himself was standing inside the grave and was saying to Hazrat Umar (RA)! Banish your brother for respect.

When the dead body was placed in the coffin, the Messenger of Allah (ﷺ) said! I will lay the bricks myself. So, the Messenger of Allah ﷺ put bricks in the grave with his blessed hand. When the burial was completed, he raised his hands for prayer and spoke! Oh Allah! Even if I have been happy with the deceased until the evening, be satisfied with him.

When Hazrat Abdullah bin Masoud (RA) saw this sight, he said! I wish! I would have been buried in this grave today.

### **3.42. Pursuing Suraqah bin Malik (RA)**

Saraqa's full name was Saraqa bin Malik bin Jatham Kanani. He was famous for his grandfather's name. The territory of Rabigh was in the possession of his clan.

Saraqa (RA) says that messengers from Quraysh came to us and announced that whoever captures Muhammad (ﷺ) and his companion Abu Bakr (RA), dead or alive, will be rewarded with one hundred (100) camels for each. Saraqa said that I was sitting in a meeting of my people, Bani Mudlej, and then a man came before me. He said, "I have just seen some people near the shore. I think they are Muhammad (ﷺ) and his companions."

Saraqa says, I understood that these must be the same people, but I told these men that they are not those people. You must have seen so and so. Who has passed before us? Thinking that no one else should take the prize money, I sat in the party for a while, then went to the house and asked the maid to immediately prepare my horse, take it to a distant mound, and wait for me. Then I took my spear and came out from the back side of the house. Placing the point of my spear on the ground, I mounted my horse and galloped quickly to get there as soon as possible. As I approached and recognized them, the horse stumbled and fell. Then I stood up and put my hand to the quiver to remove the arrows and see if I could harm them. It did not come in augury.

Arab people used to draw fortunes with arrows and had faith in them. Despite the prohibition of fortune telling, I continued to move forward in the temptation of

reward. Then I got so close to the Messenger of Allah (ﷺ) that I heard his voice reciting. Rasool Allah (ﷺ) did not pay attention to me at all. But suddenly, Hazrat Abu Bakr Siddiq (RA) turned towards me, and at once, both my horse's feet sank into the ground up to the knees, and I fell. Then I cursed the horse and stood up, but the horse could not remove his feet from the ground. I took another fortune (omen) then, but the result was the same. Then I called for peace, so he (ﷺ) stopped.

I mounted my horse and approached them, and at the same time, it occurred to me that when I had this trouble reaching them, he must succeed in his purpose. Then I said that your nation had set a reward of (100) hundred camels for you (ﷺ), and I explained all the things that people want to do with him. Then I offered him (ﷺ) the road substance and some goods. But he (ﷺ) did not bother me and did not take anything from me. He only said not to reveal our news. I requested that you give me some writing for Aman (peace). He (ﷺ) ordered Amir bin Fahirah (RA) to write, and he wrote it down on a piece of leather. (Bukhari)

When Hazrat Abu Bakr Siddique (RA) saw the Suraqah so close to him, he said with fear that this person wanted to harm him. Then Rasool Allah (ﷺ) said!

لا تحزن ان الله معنا

Don't be sad, Allah is with us.

When Suraqah bin Malik bin Jatham was about to leave after writing, the Messenger of Allah (ﷺ) said, "Suraqah, what will be your glory when the royal bracelets of Kasra (King of Iran) will be worn on your hands?"

Did he say that of Kasira bin Hurmuz?

The Prophet Mohammed (ﷺ) said! Yes! Suraqah cheered in disbelief.

Suraqah became a Muslim in Jarana. During the reign of Hazrat Umar Farooq (RA), when Madain was conquered and the gold and gems of Kasra were presented to Hazrat Umar Farooq (RA), Hazrat Ameer-ul-Momineen (Radi Allah Ta'ala Anhu) was called Suraqah (RA) and put the royal bracelets of Kasra on his hands and said with his tongue! Allah Akbar, it is an excellent glory of Allah that he put the bracelets of Kasra in the hands of Suraqah Bedouin. (Halabi)

When Suraqah returned after taking the letter of Aman (Peace) from the Messenger of Allah (ﷺ), on the way, the people were searching for the Messenger of Allah (ﷺ) to kill. He told them I had come to see; no clue had been found on this side. (Biography of the Great Prophet ﷺ)

### 3.43. Christian Ghulam Addas acceptance of Islam

After the death of Hazrat Khadijah Al-Kubra (RA) and Mr. Abu Talib (RA), the Messenger of Allah (ﷺ) went to Taif to preach Islam. Taif was a beautiful and noble city. It was the best place in Arabia in terms of weather. It is located on the west side of Makkah. Here, the Holy Prophet ﷺ faced people who were extremely cruel and more rebellious than the Quraysh of Makkah. Rasool Allah (ﷺ) invited their chiefs to Islam; one of them refused to accept, and the other mocked and ridiculed you.

After that, these wretches incited some vagrant boys to laugh at him and throw stones at him. So, these obscene boys threw so many stones at him that he was seriously injured, and blood started flowing from his legs. When Rasool Allah (ﷺ) wanted to sit down somewhere, those miscreants would grab his arm and make him stand up; then they would throw stones at Rasool Allah (ﷺ) and clap his hands while saying bad things. All this time, Hazrat Zaid Bin Haritha (Radi Allahu Taala Anhu) kept trying to save him (ﷺ) until he was also seriously injured. He (ﷺ) took shelter in the garden of Utbah bin Rabi'ah and Shiba bin Rabi'ah to escape from these vagrant boys. He (ﷺ) sat in the shade of a tree in the garden and prayed to Allah.

Utbah bin Rabi'ah and his brother were present in the garden. They saw the distress on the face of the Prophet (ﷺ). He had one of his slaves named Addas. He was related to the Christian religion. He placed bunches of grapes in a bowl and sent them to him (ﷺ). The Prophet (ﷺ) started eating by saying!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Addas said that people need to speak this phrase in this area. The Messenger of Allah (ﷺ) said! Where do you live, and what is your religion? He said, I am a resident of Nineveh and belong to the Christian faith.

The Messenger of Allah (ﷺ) said. You are a Pious man, Salih Yunus bin Mati (AS) village resident. He asked how do you know Yunus bin Mati (AS). The Messenger of Allah (ﷺ) said! He is my brother. He was a prophet, and I am also a prophet. Addas said what your name is?

He (ﷺ) said that my name is Muhammad (ﷺ). Addas told that I have read the praise of you (ﷺ) in the Torah that Allah will send you (ﷺ) to Makkah. The people of Makkah will not obey you (ﷺ) and will expel you (ﷺ), then you (ﷺ) will be helped, and your religion will spread on the face of the earth. After saying this, Addas kissed the Prophet Muhammad (ﷺ) forehead, both hands, feet and accepted Islam.

Utbah and Sheba saw all this and said among themselves that he had spoiled our slave. When Addas went back, both of them asked what was the matter. He spoke! My lord! There is no better person on earth than him. He has told me something that no one knows except the Prophet. They both said. Look Addas! Let this person not turn you away from your religion because your religion is better than his religion.

When Utbah and Sheba left for the battle of Badr, Addas was sitting on a mound called Saniyat al-Baida outside Makkah. He stopped Utbah and Sheba and spoke! That person is truly a messenger. To take a step forward is to bring oneself to the grave. But they ignored him because he was a slave. He was destined to die with Abu Jahl and be thrown into a dirty well. (Ibn Hisham)

### **3.44. Hazrat Tufail bin Amr Dusi's Acceptance of Islam**

Hazrat Tufail Bin Amr Dusi (RA) was the chief of the Dus tribe. His family ruled in Yemen. He was a knowledgeable and worldly person. He was an excellent poet. Whenever he came to Makkah, the chiefs welcomed him with great respect and warmth.

Once, Tufail bin Amr Dusi (RA) said that the Quraish of Makkah told me that a person had appeared among us to avoid him. He finds magic. He separates father and son, husband and wife, and brother by magic. He has tarnished our honor and dignity. We do not want any such trouble to happen in your nation. Therefore, we advise avoiding going to him, listening to him, or talking to him. He said these things with such emphasis and importance that I considered them.

When I came to Makkah, I put cotton in my ears. I used to go to the Kaaba very carefully so as not to hear his voice in my ears. One day, I went to the Kaaba in the morning and saw that Muhammad (ﷺ) (the Messenger of Allah) was praying. It was Allah's will that his voice reached my ears. I heard that he was reciting extraordinary words. I wanted to listen to it. I blamed myself for being a poet, a man of knowledge, distinguishing between good and evil, so why should I not listen to him? If it is a good thing, I will agree. Otherwise not.

I stayed there intending to listen to him. After praying, the Prophet ﷺ started going towards his house, so I also followed him. I came to his house and explained the Quraysh Makkah and my whole case and requested you to repeat to me what you were reciting in the Haram. He recounted the Holy Quran in front of me. I have never heard such a pure word that directs so much goodness and justice. Hazrat Tufail (RA) accepted Islam at that time.

(Seerat Ibn Hisham Volume I)

### 3.45. Acceptance of Islam by Hazrat Abu Dhar Ghaffari

Hazrat Abu Dhar (RA) belonged to the Banu Ghaffar tribe and lived in the suburbs of Madinah (Yathrib). In Madinah, the news of the Holy Prophet (ﷺ) reached him through Hazrat Suwayd bin Samit (RA) and Iyas bin Muadh (RA). He sent his brother Anis, a poet, to Makkah to find out the truth so that he could come back with complete information. Listen carefully to him who claims prophethood, who says that I receive news from the heavens and tell me about him.

So, his brother went to Makkah and met the Messenger of Allah (ﷺ). He heard the words of Allah himself from him (ﷺ) and then came back and told Hazrat Abu Dhar (RA) that I saw (the holy Prophet) Muhammad (ﷺ). He was found to be a person who urges good deeds and orders to avoid evil. His words are not poetry.

Because Anis was a poet, Hazrat Abu Dhar (RA) was unsatisfied with his words, so he packed his luggage. He took a bag of water and walked from Madinah to Makkah. He came to Masjid Haram and started looking for the Prophet (ﷺ). Hazrat Abu Dhar (RA) did not know the Messenger of Allah (ﷺ) and did not want to ask anyone.

There was an incident one night when he was lying in the Haram. Hazrat Ali (RA) saw him and thought he was a traveler. Hazrat Ali (RA) told him to rest at my house. Hazrat Abu Dhar (RA) went with him and spent the night at his house. Hazrat Ali (RA) did not ask anything, nor did he tell him anything. On the second day, Hazrat Abu Dhar Ghafari (RA) came to Masjid al-Haram and spent the whole day looking for the Messenger of Allah (ﷺ). Hazrat Ali (RA) passed by and saw the traveler lying in the Haram. He thought perhaps the work he had come for could not be done. Then he asked him to take me to his home. They both went, and they did not ask anything of each other, even on the third day, the same thing happened, and Hazrat Ali (RA) took him with him, then Hazrat Ali (RA) asked him: Could you please tell me what may be the cause of your arrival, perhaps I may be able to help you.

Hazrat Abu Dhar Ghafari (Radi Allahu Taala Anhu) said that if you promise me, you will guide me. Hazrat Ali (RA) said! I will show you if I can. When Hazrat Ali (RA) made the promise, he informed the whole story. Hazrat Ali (RA) said that without doubt, he is on the right and he is the Messenger of Allah (ﷺ). You walk with me in the morning. You follow me. I will stop and stand on the edge if I see any danger. That way, people will think I am peeing, and you will keep walking. Into whatever house I enter, you shall also enter. So, they did the same and joined Bait-ul-Arqam (house) to meet the Messenger of Allah (ﷺ). He listened to the words of the Holy Prophet (ﷺ) and became a Muslim at the same time.

Rasool Allah (ﷺ) said: Go to your people and inform them about me until the time of my domination comes. Hazrat Abu Dhar (RA) said: By the One in Whose

possession is my life. I will announce the introduction of Islam to these enemies of Islam; then he came out, came to the Masjid, and recited the word (Kalema) in a loud voice; the people stood up and ran to beat him and beat him so much that he fell. Hazrat Abbas (RA) stopped them, saying that he is a man of Banu Ghaffar, their tribe comes in our trade route, and if anything wrong happens to him, Banu Ghaffar will not leave us.

The Messenger of Allah (ﷺ) asked Hazrat Abu Dhar Ghafari (RA) how many days have you been there. He said that for thirty (30) days. The Holy Prophet (ﷺ) asked who feeds you. He said that I lived only on Zamzam water, and because of this, my stomach had come out; I didn't feel hungry or weak. (Bukhari)

Hazrat Abu Dhar Ghafari (RA) participated in only one battle.

### **3.46. The conspiracy of the killing of the Messenger of Allah (ﷺ) and the acceptance of Islam of Hazrat Umair bin Wahib (RA)**

The infidels of Makkah did not openly complain about the crushing defeat in the Battle of Badr because it would have made the Muslims happy. But start preparing for secret revenge. Safwan bin Umaiyah, whose father, Umaiyah bin Khalaf and two brothers were killed by Hazrat Ali (RA) in the war. He secretly met Umayr bin Wahib at Maqam Hajar and persuaded him to go to Madinah and kill (the holy Prophet) Muhammad (ﷺ). Umair bin Wahib said! The battle of Badr darkened my world. If I had not been burdened and had support for the children, I would have gone to Madinah and killed Muhammad (Nauzubillah) in broad daylight. Safwan took responsibility for his debt and child support. Umair said I had this excuse to go to him because my son was under arrest. Safwan arranged a ride for him.

Umayr Bin Wahib took a poisoned sword and entered Madinah to kill the Messenger of Allah (ﷺ). When he reached Madinah, Hazrat Umar (RA) saw him and suspected that he did not have any good intentions, so he caught him and brought him to the service of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to Hazrat Umar (RA)! Leave Umair and ask him why you came here. Umair said that my son is among the prisoners, and I have come to release him. You (ﷺ) have mercy on me and remove my son.

The Prophet (ﷺ) said! Safwan has sent you to kill me; why don't you tell the truth and then tell the whole plan of Safwan and Umair? Umair said! I accept Islam, and I confess that you (ﷺ) are the true Messenger of Allah (ﷺ) sent by Allah. Because none of the third persons knew about this conversation between Safwan and me. The person had absolutely no idea.

O Messenger of Allah ﷺ! It was our lack of understanding that caused us to continue to deny the revelation revealed to you. Thank Allah that the straight path has been made available even though I started with bad intentions.

The Messenger of Allah ﷺ said to Umayr! You stay here now. He ordered the Sahabi to release his prisoner. He ﷺ also gave him a primary education in Islam. Umayr requested Rasulullah (ﷺ) to provide me with permission to preach in Makkah. You ﷺ allowed him.

(Dialogues of Prophethood)

### **3.47. The desire to kill turned into love for the Messenger of Allah (ﷺ)**

In Saryah Muhammad bin Muslimah (RA), the head of Banu Hanifa, Samama bin Athal Hanafi, was arrested; he came to kill the Prophet Muhammad (ﷺ). He was brought and tied to the pillars of the Prophet's Masjid. When the Messenger of Allah (ﷺ) came, he talked to him.

The Prophet Mohammed (ﷺ) said! What do you think about yourself?

He spoke! I hope for the best. If you kill me, you will kill a murderer. If you do good, you will do good with an appreciative. If you want wealth, say whatever you want. The Messenger of Allah (ﷺ) left him in that situation. Again, after passing by him, Rasool Allah (ﷺ) asked! Samama, what are you thinking? Samama gave the same answer. After that, Rasool Allah (ﷺ) passed by for the third time, so he asked the same question and he gave the same answer.

Rasool Allah (ﷺ) said to Sahaba Karam! Free Samama. They set him free.

Samama went to a date garden near the Prophet's masjid, took a bath there, returned to Rasool Allah (ﷺ), and accepted Islam at his hand. He spoke!

Swear to Allah! No face was more hateful to me than yours. But now your face has become more beloved than all other faces.

Your riders caught me when I was going with the intention of Umrah. The Messenger of Allah (ﷺ) said, "Be happy," and told him to perform Umrah. When he reached Makkah for Umrah and met the Quraysh, they said, "Samama, you have become irreligious." He said, "No, but I have become a Muslim at the hands of Muhammad (ﷺ) and listen!"

Swear to Allah! Not a single grain of wheat can come to you from Yamama unless the Messenger of Allah (ﷺ) permits it. Yamamah used to be a field for the people of Makkah. Hazrat Samama (RA) returned to his homeland and stopped the grain

supply for Makkah, which caused the Quraish to face difficulties. People of Quresh wrote concerning the kinship of the Messenger of Allah (ﷺ) that he told Samama not to stop the supply of grain. When he asked for it, he agreed.

(Zad-al-Maad)

### **3.48. Hazrat Khabib (RA) crucified**

The disbelievers of Makkah had come to conspiracies after being defeated in the Battle of Badr and Uhud. They sent the people of the tribes of Azal and Qara to the Messenger of Allah (ﷺ). They requested the Messenger of Allah (ﷺ) to send some Companions with us to preach Islam and teach us the religion so that all the people of our tribe become Muslims.

The Messenger of Allah (ﷺ) sent a delegation of ten senior companions under Hazrat Asim bin Thabit (رضي الله عنه). When the companions of Rasool Allah (ﷺ) reached their tribe, two hundred armed men were sitting in the gorge, ready to attack the delegation. When this delegation of Muslims went to them, they attacked them with swords. Ten Muslims continued to fight against two hundred, and finally, eight of them were martyred, and two were captured alive by them. They were Hazrat Khabib bin Adi (RA) and Hazrat Zayd bin Desna (RA). Sufyan Hazily took them both to Makkah and sold them to the enemies of the Muslims.

Hazrat Khabib (RA) killed the leaders of Makkah in Badr. Both Muslim prisoners were kept in the house of Haris bin Amir. The first order was that they should not be given anything to eat or drink. One day, Harith's little child came to Hazrat Khabib (RA) while playing with a knife. Hazrat Khabib (RA) was hungry and thirsty for many days then. Hazrat Khabib (RA) sat the child on his lap and took the knife from his hand. When her mother saw, she screamed in fear. Hazrat Khabib (RA) said! Rest assured, I will not slaughter him. Muslims do not oppress anyone. Saying these words, he released the child, ran, and hugged his mother.

They planned to kill Hazrat Khabib (RA) and took him outside the Haram. When they were about to crucify him, he said! Let me pray two rakats salat. The polytheists gave permission, and when he returned the salaam, he said,

Wa-Allah! If you guys didn't say I'm doing what I'm doing out of panic, I would have made it a little longer. After that, he said, O Allah! Count them one by one and kill them by scattering them without leaving any of them.

Hazrat Khabib (RA) returned the greeting and stood under the cross. The infidels tied him to the gallows. Abu Sufyan said to Hazrat Khabib (RA)! "You will like that we had Muhammad (ﷺ) instead of you, and we would have killed him, and you



would have stayed among your family." He said, Wa-Allah, I do not even little happy if I am among my family and Muhammad (ﷺ) if even a thorn pricks him and he suffers.

A person came forward and pierced various parts of Hazrat Khabib's (RA) body with a spear. After that, they showered arrows and spears at him. Then another person came forward and put the end of a spear on Hazrat Khabib's (RA) liver and then pressed it so hard that it went across the waist.

The killer of Hazrat Khabib (RA) was Utbah bin Harith. His father was killed in the Battle of Badr. Another companion, Hazrat Zayd bin Desna (RA), was bought by Safwan bin Umayyah and killed (martyred) instead of his father.

**Before going to the gallows, Hazrat Khabib (RA) recited a few verses, the translation of which is as follows:**

1. A crowd of people is standing around me. Tribes, groups, and gangs all must be present here
2. All this assembly is for the display of hostility; all these people have been showing their zeal for revenge against me, and I am tied here to the stake of death.
3. They have called their women and children and stood them with a strong and high pillar.
4. These people say that if I reject Islam, they will set me free, but for me, I will renounce Islam. Accepting death is more accessible. Although tears flow from my eyes, my heart is ultimately at peace.
5. I will not bow down to the enemy or cry out because I know I am now going to Allah.
6. I cannot fear death because death is coming anyway; I only fear one thing—the fear of hell fire.
7. The Lord of the Throne has taken service from me and has ordered me to be patient and affirm; now, the disbelievers are fighting. My body has been torn to pieces, and all my hopes are gone.
8. I cry to Allah Almighty for my humility, statelessness, and helplessness; I do not know about my death, so what are their intentions, whatever they do when I am giving my life in the way of Allah? I don't care about it.
9. I hope that Allah will bless every piece of my flesh.

O Allah! Inform your Messenger (ﷺ) of what is happening to me today.

Hazrat Saeed Bin Aamir (RA) was the governor of Ameer-ul Momineen Hazrat Umar Farooq (RA). Sometimes, he would have a sitting seizure and pass out right there. One day, Hazrat Umar Farooq (RA) asked him what disease you have. He replied that I have no disease. When Hazrat Khabib (RA) was being hanged, I was present in that gathering. When I remember that scene, I faint with trembling. I can't hold my senses.

(Humanity at Death's Gate)

### 3.49. Repentance of the three Companions who were left behind during the Battle of Tabuk

It is stated in the Holy Quran!

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ( )  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ( )

And (He did forgive also) the three [who did not join the Tabuk expedition whose case was deferred (by the Prophet ﷺ)] (for Allah's Decision) till for them the earth, vast as it is, was straitened and their selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (118) O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). (119)

(Surah Taubah: 118 – 119)

It is narrated from Ibn Ka'b (RA) that Ka'b bin Malik (RA) told the story of his not participating in the battle of Tabuk and the incident of not supporting the Prophet ﷺ in this way. He spoke! I did not miss being with the Prophet ﷺ in any battle except the Battle of Tabuk. I could not participate in the Battle of Badr, but there was no blame on those who did not. The matter was that the Messenger of Allah ﷺ had left Madinah for a caravan of Quraysh, and there, by the will of Allah, there was a clash with the enemies. There was no resolution for it. I was with the Prophet (ﷺ) on Lailat al-Aqaba (Pledge of Allegiance) when we made a covenant on Islam. Attending Lailat al-Aqaba was much more of a favorite than attending the Battle of Badr. However, Badr's fame and voice is very high among the people.

Now, this is my story of not participating in the Battle of Tabuk with the Prophet ﷺ. I was delighted and wealthy when left behind in the Battle of Tabuk. I had never

had two rides before. In this battle, I could have two rides. When the Messenger of Allah ﷺ planned a war, he usually kept this news hidden. When this battle took place, it was a time of great heat. There was a journey to distant jungles. And there was a fight with a massive army of the enemy. The Prophet (ﷺ) had left the Muslims free in their affairs to prepare for the battle against the enemy in any way they wanted. He (ﷺ) revealed his intention to the Muslims, and the Muslims were with the Prophet (ﷺ) in large numbers.

Hazrat Ka'b (ra) says that there would be very few people whose absence the Prophet (ﷺ) could have known about. Instead, it was thought that due to the large number of the army, the Prophet (ﷺ) would not even be aware of his disappearance from the military. Until there was knowledge from Allah through revelation, this fight occurred when the fruits were ripe. At such a time, my nature was inclined towards comfort and relaxation. Rasulullah ﷺ and the Muslims started preparations for war. Every morning, I would get up and go out to prepare for Jihad, but I would return empty-handed. Don't prepare and buy the means of travel. I thought in my heart that I would do it whenever I wanted because I had no problem with money. As the days passed, people completed the preparations.

Even the Prophet ﷺ ordered the Companions to march. I said I would also prepare and meet them in a few days. During this period, the Muslim army went far. I went out to prepare but came back unprepared. This happened every day, and days passed. The army reached the battlefield, and the battle began. Now, I intended the travel to hurry there and join them. I wish! I still would have gone, but I still couldn't.

After the Prophet's visit, whenever I used to go out in the market, I was unfortunate to see that every Muslim who was caught would have a burst of hypocrisy, or there would be Muslims who were forced or disabled. When the Prophet ﷺ reached Tabuk, he remembered me! Asked what Ka'b bin Malik was doing.

A person from Bani Salama said: O Messenger of Allah ﷺ! He was stopped in Madinah because of his happiness and seeking rest, then Mu'adh bin Jabal (RA) said, "You thought wrong." O Messenger of Allah ﷺ! Nothing but sound and goodness comes to him.

The Messenger of Allah (ﷺ) became silent after hearing this. After the battle, when the Messenger of Allah ﷺ started coming back from Tabuk, I was apprehensive about what to do next. I began to think of pretenses so that I could be safe from the rebuke of the Prophet ﷺ. So, I started taking opinions from everyone. During this time, I found out that the Prophet ﷺ had returned, so I gave up my wrong thinking. I was convinced I could not get away with pretenses. So, I decided to tell the truth.

When the Prophet ﷺ returned from his journey, he first went to the Prophet's Masjid. He prayed two rakats Salat there and then had a meeting with the people. Those who did not participate in the war began apologizing and taking oaths. The number of such people was slightly above eighty (80). The words of the Prophet ﷺ were being accepted. They were seeking forgiveness for their shortcomings. But were handing over the secrets of their hearts to Allah Ta'ala.

When it was my turn, I came and offered greetings. Rasool Allah ﷺ gave a bored smile! Then they said to me, come here! I went and sat in front. He said to me! Why are you staying? Didn't you buy and prepare for Jihad? I said O Messenger of Allah ﷺ! If I had spoken to anyone other than you, I could have presented such reasonable excuses that he would have been accepted. Because I like arguing and apologizing. But by Allah! I know that at this time, I will convince you (ﷺ) by making a lie, but soon Allah will make you angry with me. And if I have said the truth, I hope for your good behavior.

O Messenger of Allah ﷺ! By Allah! I have no reasonable excuse for not participating in the war. Rasool Allah (ﷺ) said! You are telling the truth. Well then, go now and wait for what Allah decrees about you. So, I came back. The people of Bani Salma (his tribe) also rose with me and joined me. They said by Allah! We have never seen you commit any sin before. Other people like you present the excuse in front of the Prophet ﷺ; you can also offer any reason; this apology of the Prophet ﷺ would have been sufficient for you as the Prophet ﷺ had asked for forgiveness from others.

Because these people insisted so much, I decided to go again and make some excuses. But I asked them if anyone else was in the same situation as I was. They said that two other men like you have told the truth. I wondered who they were. They noted Marara bin Rabi al-Amiri (RA) and Hilal bin Umayyah Al-Wafqi (RA). It was said that these two men were righteous; they participated in the battle of Badr, and now their footprints were in front of me. That is why I did not go to the Prophet ﷺ again.

Now it is known that the Prophet ﷺ forbade the people from greeting and speaking to the three of us. Now, people have entirely boycotted us, and they have changed from us in such a way that our stay on earth has become a burden. Fifty days of the boycott have passed. Other than me, both of them hid their faces and took shelter. They used to cry and pray at home. I was a bit tough, and I had much endurance. I used to go and pray with the congregation and walk in the markets, but no one would talk to me.

Whenever I came to the Prophet ﷺ, I would greet him and see if the lips of the Prophet ﷺ moved or not. Then, I would pray near him. I used to look at him through

my eyes; he would look at me when I started to pray, and when I turned towards him, he would look away.

When this boycott lasted, I jumped over the Abu Qatada (RA) wall and went to him. He was my cousin. I loved him very much. I told him, Salam. He did not answer.

I said O Abu Qatada (RA)! By Allah! Don't you know that I love Allah and His Messenger ﷺ? Hearing this, he remained silent. I spoke, swearing by Allah, but still, he didn't say anything. I promised again. Still, he did not say anything but told out of ignorance that Allah and His Messenger (ﷺ) know. I burst into tears, climbed the wall, and came back.

One day, I was going to the market in Madinah when a cop from Syria who was selling some food items in the market in Madinah asked the people to give me the address of Ka'b bin Malik (RA). People pointed towards me. He came to me and handed me a letter from Shah-e-Ghassan. I could read and write. I read the letter it was written in!

"We have been informed that your master has been harsh on you. Allah did not make you ordinary; you are not a fallen person. You come to us, and we will bless you."

I read the letter and said that another trouble had come. This is the new trouble. I threw this letter in the fire. When forty of the fifty days had passed, a messenger of the Prophet (ﷺ) came to me and said that the Prophet (ﷺ) had ordered that I separate from my wives. I asked if there was an order to divorce. He said no! Just stay away from them, don't get close. And I was told that the same order was made about the other two. So, I told my wife to go to my father's home even if another order from Allah came.

The wife of Hilal bin Umayyah (RA) went to the Messenger of Allah ﷺ and said: O Messenger of Allah ﷺ! Hilal (RA) is an older adult with no one else to serve him. If I continue to serve him, you will not disapprove of it. The Prophet ﷺ said that it is fine, but he should not come close to you. She said it had become difficult for this poor man to move. He has been crying continuously since the day of the Prophet's displeasure.

Someone from my family said that you should also get permission from the Messenger of Allah ﷺ to take service from your wife. For example, Hilal has been given permission. I spoke! By Allah! I will never request this from the Prophet ﷺ. It is not known what the Prophet ﷺ would say. I am a young man; I don't need anyone's service. Now, we spent another ten and 150 days since the separation of the people. On the morning of the fiftieth day, I was sitting on the roof of my house after praying the morning prayer, as Allah Almighty has said in the Holy

Qur'an. My life was feeling heavy on me; this vast world was narrowing to me, and the voice of a caller from the hill of Sala fell into my ears that he was shouting.

O Ka'b bin Malik (RA), be happy! As soon as I heard this, I became prostrate and understood that Allah accepted my repentance. The time of trouble is over. After offering the morning prayer, the Messenger of Allah ﷺ announced to the people that Allah had accepted the repentance of these three. People ran to tell us the good news, besides me they went to both of them. A rider also came galloping up to me, but the one who climbed the hill and shouted was more successful than I got the news of him first.

So, when the person whose voice I had heard met me, I took off my clothes and put them on him as a reward for giving him good news. Wa-Allah! I didn't have another pair at the time. I wore borrowed clothes for myself. I left to go to the Holy Prophet (ﷺ). People used to meet me on the road and congratulate me. I entered the masjid, and the Messenger of Allah (ﷺ) was sitting among the Companions.

Seeing me, Talha bin Ubaidah (RA) ran to shake hands and congratulated me. None of the Muhajireen had taken this step except him. I have always remembered Talha's (RA) sincerity. I came and greeted the Messenger of Allah ﷺ. His blessed face shone with joy. He said, be happy. Since birth, such a sunny day has not come upon you. I asked O Messenger of Allah ﷺ! Is this good news from you or Allah? He said: From Allah. When the Prophet ﷺ was happy, his blessed face shone like a piece of the moon. His happiness was evident on his face.

I asked the Prophet ﷺ O Messenger of Allah ﷺ! The blessing of accepting my repentance should be that I lay down all my possessions in the way of Allah and His way. The Prophet ﷺ said! Don't do that, keep something and give something to charity, that's the best way. I said I would keep the portion I got from Khyber for myself.

O Messenger of Allah ﷺ! Allah saved me because of the blessings of truth. By Allah! Ever since I mentioned the truth to the Prophet (ﷺ), I have never lied. I pray to Allah that he will never lie to me in the future.

(Tafseer Ibn Kathir: Volume 2, page 442)

### **3.50. A sincere companion**

Hazrat Ibn Abbas (RA) narrates that a Sahabi (RA) came to the meeting of the Messenger of Allah (ﷺ) and sat in front of him, and he had a gold ring in his hand. When the Messenger of Allah (ﷺ) saw it, he took it off his finger, threw it away, and

said indignantly! "Does anyone take a spark of fire in his hand?" This meant that the use of gold was prohibited for men, so why did such a practice occur?

The narrator of the hadith says that when the Messenger of Allah (ﷺ) visited, some people told him the Messenger of Allah (ﷺ) had gone out. Now take your ring. This Companion answered! By Allah! How can I pick up what the Messenger of Allah (ﷺ) threw away? (Sahih Muslim)

### **3.51. Obedience of Hazrat Khuraim Al-Asadi (رضي الله عنه)**

Hazrat Ibn Al-Khanzaltiya (RA) was a great companion, very pious, and rarely met with people. He used to keep himself occupied most of the time in dhikr, worshiping, and reciting the Qur'an. Elderly companions used to long for his company and meetings. On one such occasion, the famous companion Abu Darda (RA) visited Hazrat Ibn Al-Khanzaltiya (RA) and requested him to say something beneficial for us.

Hazrat Ibn Al-Khanzaltiya (RA) said! Listen! Once, a new Muslim villager whose name was Hazrat Khuraim Al-Asadi (RA) came to the service of the Messenger of Allah ﷺ. He sat with the Prophet (ﷺ) for some time and went back. After he left, the Messenger of Allah ﷺ said! Khuraim al-Asadi (RA) is a good man if he does not keep the hair on his head and his trousers long.

When Hazrat Khuraim Al-Asadi (RA) came to know that the Messenger of Allah (ﷺ) had said this about him, he immediately took scissors and cut his hair to the level of his ears and cut his trousers to half of his legs. (Sunan Abu Dawud. Kitab al-Libas)

### **3.52. Hazrat Saad bin Rabi Ansari (RA) and the Fragrance of Paradise**

When the battle of Uhud was over, the Messenger of Allah (ﷺ) said: Is there anyone among you who can bring me the news of Saad bin Rabi' (RA)? This Companion had entered the ranks of the enemy while protecting the Messenger of Allah (ﷺ), and then he was not being traced. Rasool Allah (ﷺ) said! If he is alive, say my greetings to him, ask for my well-being.

Hazrat Zaid bin Thabit (RA) said! O Messenger of Allah ﷺ! I am present. You allow me to find him. He gave permission. Hazrat Zayd bin Thabit (RA) says! I was looking for him in the crowd of wounded and martyrs. Hundreds of companions were martyred and injured in this battle. I saw that Hazrat Saad bin Rabi (RA) was lying on the ground on one side of the field, seriously injured. There were still signs of life left in him. The body was covered with numerous injuries. I conveyed the greetings

and message of the Messenger of Allah ﷺ to him. After hearing the greeting and message of the Messenger of Allah (ﷺ), a wrinkle appeared on his body, and he opened his eyes. He looked at me and spoke! Give my greetings to the Messenger of Allah ﷺ and convey this situation as well.

**"I smell heaven right now."**

And say: O Messenger of Allah ﷺ! I have killed my enemy.

O Zayd (RA)! Also, tell my people, Ansar, that if the Messenger of Allah (ﷺ) suffers even a little in this battle, understand that Allah will not accept any of your excuses. After that, the soul of Hazrat Saad bin Rabi (RA) flew away.

Hazrat Abi bin Ka'b (RA) says that after hearing this conversation with Sa'd bin Rabi' (RA), the Messenger of Allah (ﷺ) said! "May Allah have mercy on him. He was benevolent and faithful to Allah and His Messenger both in life and death." "  
(Muta' Imam Malik)

### **3.53. Young Mujahid Rafi bin Khadij (RA) and Samrat bin Jundub (RA)**

Before the Battle of Uhud, the Messenger of Allah ﷺ was reviewing the army of Islam on Mount Uhud, and some children were also standing in these ranks. He separated them from the army and ordered them to go back. Rafi bin Khadij (RA), who was still young, stood on his toes to look tall. Therefore, this selfless plan of his was successful, and he was taken as a participant in the Mujahideen. But Samrat bin Jundub (RA), his age, was ordered to return to Madinah because he was a child.

As soon as he heard the order, he cried and went near the Messenger of Allah ﷺ and asked! O Messenger of Allah ﷺ! If Rafi (RA) can participate in the war, why can't I? I am better than him in strength and power. I beat him in the wrestling.

The Messenger of Allah ﷺ said! Both should be doing wrestling. When the fight was over, Samra (RA) scolded Rafi (RA). The Messenger of Allah (ﷺ) was pleased and allowed Samura (RA) to participate in the battle. (Tabari)



### **3.54. Martyrdom of Hazrat Oseram (RA)**

Hazrat Amr bin Thabit (RA), whose nickname was Oseram (RA). This title knew him. He was among the staunch enemies of Islam. He used to trouble the weak Muslims a lot and used to torture them in various ways. He came to fight alongside the polytheists in the Battle of Uhud to fight with the Muslims. When he saw the determination and independence of Muslims and their boundless love for each other, the love of Islam woke up in his heart. In his heart, he decided to become a Muslim.

They came down to a field of Uhud with bare swords and got confused with their disbelieving companions. His polytheist companions were wondering what had happened to Oseram. Why did our brave young man turn back, and what has he seen? Hazrat Oseram did not listen to anyone's words and did not reply to any of their words. He started fighting bravely with the infidels and attacked them in such a way that it created excitement and anxiety among the infidels.

In the same battle, a skeptical friend asked, "What happened to you, O Oseram, that you are fighting on the side of your enemies, leaving your friends behind?" Hazrat Oseram said! After seeing the scene of the field of Uhud, the love of Islam first arose in my heart. At that time, I believed in Allah and His Messenger (ﷺ). Then, without waiting, I came down to the field with my sword. He sent many infidels to hell, including his former friends, and he felt severely wounded and martyred. When the Messenger of Allah (ﷺ) heard about his condition, he gave him the good news of Paradise.

Hazrat Abu Hurairah (RA) says: Tell me who the Muslim who reached Paradise is and did not offer a single prayer. That is the Oseram. (Isaba)

### **3.55. Prophet Muhammad (ﷺ) listening to the Qur'an from Hazrat Abi Bin Ka'b (RA).**

It is narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said to Hazrat Abi Bin Ka'b (RA). Indeed, Allah has commanded me to listen to the Qur'an from you. Hazrat Abi bin Ka'b (RA) said! Has Allah Ta'ala commanded me by name? Rasool Allah ﷺ said! Yes! Allah Ta'ala has commanded by your name. Hazrat Anas (RA) says that he started crying after hearing this.

Then he recited this verse:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ( )

Say: "In the Bounty of Allah and His Mercy (i.e., Islam and the Qur'an); -therein let them rejoice." That is better than what (the wealth) they accumulate (58)

(Surat Yunus: 58)

(Sahih Bukhari, Musnad Ahmad) (Musanaf Ibn Abi Shiba)

Hazrat Abi bin Ka'b (RA) said! A believer is between four things. If he is afflicted with a problem, he should be patient; if given something, he should be thankful to Allah; if he speaks, he should talk about the truth; and if he decides, he should be just.

Hazrat Abi bin Ka'b (RA) said! A believer's light turns upside down in five things, and the Almighty says: Noor Ala Noor (Surah Al-Noor: 53) is light upon light.

A believer's speech is light; his knowledge is weak; his outlet is golden, and his entrance is fair. On the Day of Resurrection, his return will be to the light. And the unbeliever turns upside down in five types of darkness. His speech is darkness, his action is darkness, his entrance is darkness, and his exit is darkness. He has to return to darkness on the Day of Judgment.

### 3.56. Companions who preserve the blood of the Prophet ﷺ in his body

Hazrat Abdullah bin Zubair (RA) said! Once, I came to the Messenger of Allah ﷺ and he was doing Hijama (cupping) at that time. When he (ﷺ) finished, he said to me! O Abdullah! Take this blood (which came out of cupping) and drop it in a place where no one can see you. I went out with the blood, and visiting no place hidden from the eyes of the people, he sipped the blood and drank it.

When I returned, the Messenger of Allah (ﷺ) said! O Abdullah! What did you do with this blood? I took it to a place that was hidden from all eyes. I knew that you (ﷺ) did not want people to know where your blood was shed.

Rasulullah ﷺ understood and spoke! Maybe you drank it. I spoke! Yes, O Messenger of Allah! Rasool Allah (ﷺ) spoke! Who ordered you to drink blood?

(Mustadrak Hakim)

### 3.57. Party of Ahl al-Saffa

Hazrat Abu Saeed Al-Khudri (RA) narrated that one day, I was sitting with the poor people of Safa; some were seated, hiding themselves from each other's clothes because they were naked. A person was reading the Qur'an among us and used to pray for us when suddenly the Messenger of Allah (ﷺ) came and stood next to us. When the reciter saw the Messenger of Allah (ﷺ), he became silent.

At that time, Rasool Allah (ﷺ) greeted us and said! What are you guys doing? We noted that he was reading the Book of Allah and were all listening. Rasool Allah (ﷺ) said! All praise is due to Allah, Who created among my nation those whom I was commanded to sit with them.

The narrator says that after saying this, Rasool Allah (ﷺ) sat between us, and then he made a circle with his hand and indicated to sit. So, we sat in a circle. After that, he said! O community of the bankrupt! The good news is that you will get abundant light on the Day of Judgment. And you will go to Paradise half a day before the wealthy class. This half-day will be equal to five hundred years. When these poor people enjoy luxury in paradise, the wealthy class will be given account.

(Sunan Abu Dawud)

### 3.58. Importance of Ashab-e-Saffa

Allah says in the Holy Quran!

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ( )

And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimeen (unjust).

(Surat al-Anam: 52)

Hazrat Khabab bin Arath (RA) says about the glory of the revelation of this verse! Once, Iqra bin Hubs and Ayaina bin Husn Fazari (two chiefs of the Arabs) came to meet the Messenger of Allah (ﷺ). We were all among the poor believers. When both of them saw us, they were disdainful and took the Messenger of Allah (ﷺ) into

solitude and said to him. We want you (ﷺ) to organize a special assembly for us so that the Arabs can distinguish our grace and honor. Since delegations from outside keep coming to you (ﷺ), we feel ashamed that the Arabs see us sitting with these enslaved people. Whenever we come to you, you should leave them and come to us and sit with us separately so that we do not smell bad from these people's clothes. When we finish, indeed you should sit with them. The Prophet ﷺ accepted their request, and then both of them started saying! Please write a note for us to keep as a contract.

The Messenger of Allah ﷺ called for the paper to be written on and called Hazrat Ali (RA) as a scribe. When the Prophet ﷺ intended to write the contract, at that time, we were sitting on a bank and watching. Suddenly, Hazrat Gabriel (peace be upon him) came down with this verse: Then the mention of Iqra bin Hubs and his companions came and spoke!

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ( )

Thus, We have tried some of them with others, and they might say: "Is it these (poor believers) that Allah has favored from amongst us?" Does not Allah know best those who are grateful?

(Surah Al-Anam: 53)

Then Allah Almighty said:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنِ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ( )

When those who believe in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that, if any of you does evil in ignorance, and after that repents and does righteous good deeds (by obeying Allah), then indeed, He is Oft-Forgiving, Most Merciful.

(Surah Al-Anam: 54)

The Messenger of Allah ﷺ threw that paper away and called us over. When we came to him, he was saying! Salamun Alikum (Peace be upon you). We became

close to him until we joined our knees to him. Then, the Messenger of Allah ﷺ used to sit with us, and when he wanted to leave, he would get up and go.

Allah revealed this verse on him!

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ قُرْطَارًا ۚ

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his lusts and whose affair (deeds) has been lost.

(Surah Al-Kahf: 28)

Those whose hearts Allah has made oblivious of His remembrance are Ayaina bin Husn al-Fazari and Iqra bin Habis, and transgressing the limit is fatal.

(Holiya al-Auliya)

## **.59. Seventy Martyrs of Ber-e-Mauna**

“Ber” means well, and Mouna was the name of this village. This horrible incident took place in Safar 4AH, corresponding to 625AD. A person from Najd (Hijaz) Abu Bara' Umar bin Malik bin Ja'far bin Kalab bin Rabi'ah bin Umar bin Sasa'a was present in the service of the Messenger of Allah (ﷺ) in Medina. Rasool Allah (ﷺ) invited him to Islam. He did not become a Muslim, but he did not look at Islam with hatred. He said, "I am concerned about my people." He said, you (ﷺ) send some people with me to go with me to Najd, call my people to Islam and advise them. Rasool Allah (ﷺ) said that I feared the people of Najd would harm the Muslims. He said! These people will be in my refuge.

Rasool Allah (ﷺ) allow Hazrat Mundhir bin Omro Samidi (RA) along with the congregation of seventy (70) Sahaabah Karam. All the Sahaabah were Hafiz-e-Quran and reciters of the Qur'an. Hazrat Mundhir bin Omro (RA) used to cut wood during the day and sell it to provide food for the people of Saffa. He read and recited the Qur'an and used to stand in the presence of Allah in prayers and supplications throughout the night.

When these people arrived at the well of Ber Mauna between the lands of Banu Amir and Harrah Banu Salim, the letter of the Holy Prophet (ﷺ) reached Amir Bin Tufail in the hands of Hazrat Haram Bin Muljan (RA). This Umar bin Tufail was the nephew of Abu Bara Umar bin Malik. He left a person without even reading the letter. He hit Hazrat Haram bin Muljan (RA) with a spear from behind so that the spear pierced him. Seeing the blood, Hazrat Haram (RA) said!

اللَّهُ أَكْبَرُ! فَزْتُ وَرَبَّ الْكَعْبَةِ

Allahu Akbar! In the oath of the Lord of the Kaaba, I won and was martyred.

After that, he called his people of Banu Umar to kill these Muslims. They did not listen to Abu Bara because of his refuge, so he called out to Banu Salim in despair. The three clans of Banu Salim, Asiya, Raal, and Zakwan became willing and killed these Muslims without committing any crime. They killed them and made them guilty. Only Hazrat Ka'b bin Zayd bin Najjar (RA) survived in a wounded condition.

Two Companions, Hazrat Umar Ibn Umayyah Zamzi (RA) and Hazrat Manzar (RA) Ibn Uqbah Ibn Umar (RA), grazing camels nearby. They saw the birds flying over the venue. When they reached there, they killed Hazrat Manzar bin Uqbah (RA) and arrested Hazrat Umar bin Umayyah Zamzi (RA). When they came to know that they belonged to the tribe of Mudar, so they cut off his foreheads and freed him from his mother, who had taken a vow to free an enslaved person.

Hazrat Umar and Ibn Umayyah Zamzi (RA) told Medina about this painful incident. He explained all the matters to Allah's Messenger (ﷺ). He (ﷺ) was highly saddened by their martyr with such cruelty and deception. He (ﷺ) kept reciting "Qunut-e-Nadella" for them for a month. Within a month, Amir bin Tufail fell ill with the plague, and Abu Bara' Amir bin Malik died within a week. Allah Ta'ala revealed to the Messenger of Allah (ﷺ), which was informed by these martyrs that tell our people that when we meet our Lord, He is pleased with us, and we are happy with Him. After that, the Messenger of Allah (ﷺ) stopped reciting this Qunut-e-Nadella. (Bukhari)

This is Qunut-e-Nadella.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّيْنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا آعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مِنْ وَالِيَّتْ وَلَا يَعْرِ مِنْ عَادِيَّتْ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَنَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ اللَّهُمَّ اغْفِرْ لَنَا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْفَرِّقَ بَيْنَ قُلُوبِهِمْ وَأَصْلِحْ ذَاتَ بَيْنِهِمْ وَأَصْرِهُمْ عَلَى عَذُوكَ وَعَذِوَهُمُ اللَّهُمَّ الْعَنِ الْكُفْرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيُكَذِّبُونَ

رُسُوكَ وَيُقَاتِلُونَ أَوْلِيَاءَكَ ۝ اللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ أَقْدَامَهُمْ وَشَتِّتْ شَمْلَهُمْ وَفَرِّقْ جَمْعَهُمْ وَخَرِّبْ  
بُيُوتَهُمْ وَدَمِّرْ دِيَارَهُمْ وَكَسِّرْ أَعْمَارَهُمْ وَقَرِّبْ أَجَالَهُمْ وَأَنْزِلْ بِهِمْ بِأَسْكَ الَّذِي لَا تَرُدُّهُ عَنْ الْقَوْمِ  
الْمُجْرِمِينَ اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُرِهِمْ اللَّهُمَّ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَمْ يَزِ حَبْنًا اللَّهُمَّ  
أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ اللَّهُمَّ أَنْصِرِ الْإِسْلَامَ وَالْمُسْلِمِينَ اللَّهُمَّ أَنْصِرْ عَسَاكِرَ الْمُسْلِمِينَ اللَّهُمَّ أَنْصِرْ جَمَاعَةَ  
الْمُوحِدِينَ وَاخْذُلِ الْكُفَّارَ وَالْمُشْرِكِينَ وَأَهْلِكَ الْكُفَّارَ وَالْمُشْرِكِينَ وَصَلِّ عَلَى النَّبِيِّ (ط)

O Allah, guide me to whom I have taught and my art to whom I have taken care of and take care of me with whom I have taken care of and protect me from the evil of what You have decreed, for You will be passed, and he will not legislate against you. We ask Your forgiveness and repent to You, O Allah; forgive us and the believing men and women.

And the Muslim men and women, unite and reconcile between them, and help them against your enemy and their promise. O Allah, curse the unbelievers who hinder you from your path, disbelieve your messengers, and protect your allies. He broke their word and shook their feet, dispersed them, dispersed them, destroyed their homes, and destroyed their homes. And break their lives, and bring near their end, and bring down upon them the punishment that you do not repel from the criminal people. Oh Allah, we make you towards them and seek refuge in you from their evil. They are the dearest of Islam and the Muslims. Oh Allah, grant victory to Islam and the Muslims. O Allah, give victory to the unity of the One and forsake the infidels and the polytheists, and destroy the infidels and the polytheists when they arrive. Peace be upon the Prophet (ﷺ)

(Biography of the Greatest Prophet ﷺ)

### 3.60. Hazrat Osama bin Zayd's (RA) recommendation for a woman who steals

Umm al-Momineen Hazrat Aisha Siddiqa (RA) narrates that a woman (Fatima) of Banu Makhzoom stole on the occasion of the conquest of Makkah. The people of Quraysh said: Who is there to recommend this woman to the Messenger of Allah (ﷺ)? Hazrat Osama Bin Zayd (RA) was a great favorite of Rasulullah (ﷺ). He recommended this woman to the Messenger of Allah (ﷺ).

Upon this, the Messenger of Allah (ﷺ) came in glory and spoke! It was a rule among the Israelites that they were released when thieves from a higher family were caught. But if a lowly man/woman stole, they would cut off his/her hand. If my daughter Fatima (RA) had stolen today, I would have cut off her hand, too.

(Sahih Bukhari)

### **3.61. Strange incident in the land of Abyssinia**

Hazrat Jabir bin Abdullah (RA) narrates that when we returned from migration to Abyssinia, one day, the Messenger of Allah ﷺ asked us! If you people have seen anything surprising in the land of Abyssinia, tell it.

A young man said on this! Once, we were sitting there, and an older woman came with a water pot on her head, and a young man pushed her. Due to this, she fell, and the pitcher broke. She got up, looked at that person, and spoke!

O cunning! You will know its condition when Allah Almighty decorates his chair, the previous and next will be gathered, and their hands and feet will testify. The process will open individually, and your decision will be made.

Hearing this, the Messenger of Allah (ﷺ) said! She told the truth; she told the truth. How will Allah Ta'ala purify this nation so the strong will not retaliate against the weak? (Tibrani)

### **3.62. Even if an arrow hit the body, the companion of the Messenger (ﷺ) did not break his prayer**

Hazrat Jabir (RA) says! We went out with the Messenger of Allah (ﷺ) towards the place of Nakhl for the Ghazwah Zat-al-Raqqah. A Muslim killed the wife of a polytheist. When the Messenger of Allah (ﷺ) was returning from there, the husband of the woman who had gone somewhere came. When he heard that Muslims had killed his wife, he swore that he would not leave quiet until the blood of the companions of Muhammad (ﷺ) had been shed. So, he followed the Messenger of Allah ﷺ. Rasool Allah ﷺ stopped at a place on the way.

The Messenger of Allah ﷺ said! Who will be our watchman tonight? A Muhajir and an Ansari offered themselves as guards. They said: O Messenger of Allah ﷺ! We will guard. He said that both of you go to the end of the gorge of this valley. These Companions were Hazrat Ammar bin Yasir (RA) and Hazrat Ubadah bin Bashir (RA).

When both of them reached the end of the gorge, Ansari Sahabi told the Muhajir Sahabi that we both take turns keeping watch. Suppose one watches, and the other sleeps. Now tell me who will guard first. Hazrat Ammar (RA) said that you keep watch at the beginning of the night, and he lay down to sleep. Hazrat Ubada bin Bashir (RA) remained awake and stood up for prayer. When this enemy saw a man standing from a distance, he thought that he was a Muslim spy. He shot an arrow that hit Ansari Sahabi Ubada (RA). Ansari Sahabi removed the arrow,



threw it away, and continued the prayer. He shot another arrow, and it hit him. He also threw it away and stood in prayer. He shot a third arrow that also beat him. He took out the arrow, threw it, and finished his prayer by bowing, prostrating, and waking up his companion. I told him that I was injured and described the whole incident. Hazrat Ammar (RA) immediately got up and said to him, "Why didn't you wake me up earlier?" The enemy saw that these were two men and that they had discovered him, so he ran away.

When Hazrat Ammar (RA) saw the blood of Hazrat Ubadah (RA), he spoke! Subhan Allah! Why didn't you wake me when he shot the first arrow? Hazrat Ubadah (RA) said that I was reciting a Surah, and my heart did not want me to leave it before finishing it. But I was forced to end the prayer when he started shooting arrows continuously. By Allah! If there was no danger of leaving the guard of the place that the Messenger of Allah (ﷺ) had ordered, I would have given my life and would not have left the surah in the middle.

(Sahih Ibn Hayyan. Volume 3 p. 375, Number of Hadith 1096)

### **3.63. The descent of the angels on the recitation of Hazrat Usayd bin Hudair (RA)**

The Messenger of Allah (ﷺ) said to the famous companion Hazrat Usayd bin Hudair (RA)!

نَعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ

Usayd Bin Hudair is a good man

He was reciting Surah Al-Baqarah in Tahajjud prayer. His horse, which was tied nearby, suddenly began to growl. When he became silent, he also became calm. When he started reciting again, he started unrestful and stopped when he was speechless. Finally, he stopped the recitation; his son Yahya was sleeping near the horse, and he feared the horse might harm him. He removed the child from there, looked up to the sky, and saw something like a canopy with light-like lamps. When morning came, he narrated the whole story to the Prophet (ﷺ). Rasool Allah ﷺ said! Ibn Hudair (RA)! You continue the recitation. He said: O Messenger of Allah ﷺ! I was afraid that the horse might trample the child. He was lying near the horse. With this apprehension, I stopped the recitation, turned towards the child, and saw the scene of the sky. I panicked and left the house, not to see him.

The Messenger of Allah ﷺ said!

(قَالَ وَتَدْرِي مَا ذَاكَ قَالَ لَا، قَالَ تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ،

وَلَوْ قَرَأْتَ لَا صَبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ)

You know what that was? Hazrat Usayd (RA) said! no. The Prophet ﷺ said that these were angels who came down after hearing your voice. If you continued reciting, people would also see these angels in the morning and they would not be hidden from their eyes.

(Sahih Bukhari, Vol. 2 p. 750)

### 3.64. Bequests of the Messenger of Allah ﷺ to Abu Zarr Ghafari (RA)

Hazrat Abu Zarr Ghafari (RA) says that Rasulullah (ﷺ) bequeathed me seven things that I have never left and will never go.

1. Bequeathed to love and stay close to people with low incomes.
2. I should see those who are less than me in terms of the world. I should not see those more significant than me in the world.
3. What should I do for mercy even if I am killed?
4. Let me recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ abundantly that it is one of the treasures of goodness.
5. I don't ask anyone.
6. Regarding Allah, I do not care about anyone's blame.
7. I will say the word Haq (Truth), even if it seems bitter to someone.

(Tanbiya al-Ghafilin: p. 229)

### 3.65. The incident of Hazrat Wahshi's (RA) acceptance of Islam

Hazrat Abdullah bin Abbas (RA) says that the Holy Prophet (ﷺ) sent a man to the killer of Hazrat Hamza (RA) Wahshi bin Harb to invite him to Islam. In response, Hazrat Wahshi (RA) sent this message: how are you (ﷺ) asking me to Islam even though you (ﷺ) yourself say that murderers, polytheists, and adulterers will go to hell? On the Day of Resurrection, they will have a double punishment, and they will be forever humiliated and live in hell. I have done all these things, so do you think there is any scope for me to avoid the punishment of these evil deeds?

Allah Ta'ala immediately revealed this verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٠)

Except for those who repent and believe (in Islamic Monotheism) and do righteous deeds, for those Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful. (Surat al-Furqan. 70)

After listening to this verse, Hazrat Wahshi (RA) said! The condition of repentance, faith, and righteous deeds is very strict; I may not be able to fulfill it. This verse of Allah was revealed to him:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١)

Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah has strayed far away.

(Surat al-Nisa. 116)

On this, Hazrat Wahshi (RA) said! Forgiveness depends on the will of Allah Ta'ala. I don't know whether Allah will forgive me or not. Is there any other scope?

So, Allah revealed this verse.

قُلْ يٰٓعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۖ

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٢)

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, He is Oft-Forgiving, Most Merciful.

(Surah Al-Zumr: 53)

On this, Hazrat Wahshi (RA) said! Yes! That's right, and became Muslim. On this, the people said:

O Messenger of Allah ﷺ! We have also committed the same sins Hazrat Wahshi (RA) did, so is this verse also for us?

Rasool Allah spoke! Yes! This is for all Muslims.

(Hayat al-Sahaba: Volume 1 p. 78)

Hazrat Yahya bin Muaz (RA) said!

**I WONDER AT THOSE PEOPLE  
WHO LEAVES THE EATING  
FOR FEAR OF  
DISEASE  
BUT DO NOT GIVE UP  
SIN  
FROM FEAR OF  
THE HEREAFTER.**

# Chapter IV

**(During the period of the Sahabah)**



## **4.1. The first speech of Khalifa-tul-Rasool Syedna**

### **Abu Bakr Siddiq (RA)**

The first speech of Syedna Abu Bakr Siddique (RA) was delivered in Masjid Nabawi after accepting the responsibility of the caliphate.

He spoke!

People! I have been made ruler over you, gentlemen, though I am not the best of you. By the one in whose hand is my soul! I did not take this position of my desire. I don't want this position to be given to me instead of anyone else. Neither have I ever prayed to Allah for it. I accepted it unwillingly because I was afraid of sedition and discord among Muslims and apostasy in Arabia.

There is no comfort and peace in this position, but a heavy burden of responsibility has been placed on me. I do not have the strength to lift it except that Allah helps me. I want someone else to carry this burden instead of me.

Even now, if you gentlemen want, choose someone else from among the Companions of the Prophet (ﷺ) for this job. My allegiance will not stand in his way. If you people judge me by the standard of Rasulullah (ﷺ) and expect from me what you used to expect from Rasulullah (ﷺ), then I do not have the strength to do so. Because he was protected from Satan and had revelations from heaven, the angels protected him, and he was free from all errors.

If I do it right, you guys help me. If I do it wrong, correct me. Those who are weak among you people are so powerful to me that I give them their right. And those who are strong are so weak to me that I do take the rights of others from them.

If obscenity spreads in a nation, then Allah will punish it. Obey me as long as I obey Allah and His Messenger (ﷺ). If I disobey Allah and His Messenger (ﷺ), then my obedience is not obligatory on you.

I am a follower of Allah and His Messenger (ﷺ); I am not a follower of a new path (Bedaat).

Wa-Alikum Assalam

(Memories of the Companions of the Prophet ﷺ)

## 4.2. Hazrat Abu Bakr Siddiq's (RA) disinterest in the world

It is narrated from Hazrat Zayd bin Arqam (RA) that once Hazrat Abu Bakr Siddique (RA) asked for water. A vessel was brought to him in which water was mixed with honey. Hazrat Abu Bakr Siddiq (RA) got it close to his mouth to drink it, but then he wept after seeing it, and other people in the assembly also wept. He (RA) became silent, but the people's tears did not stop, so when he saw them, he started crying again. People thought he should not be asked why he was crying, so everyone became silent. When Hazrat Abu Bakr Siddique (RA) got some peace, people inquired! What made you cry?

He spoke! I was once with the Prophet ﷺ. You ﷺ are keeping away from yourself an invisible thing (unseen thing). Hit beyond! Hit beyond! Although I was not seeing anyone else with him. I spoke! O Messenger of Allah ﷺ! I know you are moving something away from you, and I don't see anything with you.

Rasool Allah ﷺ said! This was the (Dunya) world that came before me with adornments. I asked her to move away from me, so she moved away and started saying! By Allah! You escaped from me, but those who came after you cannot escape from me. Hazrat Abu Bakr Siddique (RA) says! This made me fear that she had overcome me, and it made me cry. (Kunz Al-Amal)

## 4.3. Who is the bravest?

Once Hazrat Ali (RA) was in Kufa. He came to the pulpit and began to silence the people so that he could inform them about the situation of the former elders. He addressed. People! Tell me, who is the bravest among Muslims?

People said: O Ameer-ul Momineen! You. He (RA) said I did not ask anyone for a duel but took complete revenge on him. But tell me, who is the bravest of the people? People said that we do not know. Amir al-Mominin! You tell me who it can be.

Hazrat Ali (RA) said that the bravest man is Hazrat Abu Bakr Siddique (RA). Because on the day of Badr, we made an Arish (canopy) for the Messenger of Allah (ﷺ), so we said, who will stay with him so that the polytheists cannot harm him? So, Wa-Allah! No one came close to the Messenger of Allah (ﷺ) except Abu Bakr (RA). Hazrat Abu Bakr Siddiq (RA) stood before him, and the sword shone. Whoever came near from the enemy's side would immediately strike him with his sword. And he used to say that, alas! You want to kill a person who says that Allah is my master. So, Abu Bakr (RA) is the bravest man among us.

(Majma al-Zawaid 9/461) (Sahih Bukhari, Kitab al-Tafseer, Hadith 4815)



#### **4.4. Hazrat Abu Bakr Siddiq (RA) is better than the believer of Ale Pharaoh**

Syedna Ali Al-Murtaza (RA) says: One day, I saw that the disbelieving Quraysh had surrounded the Prophet ﷺ and were giving him various kinds of pain. One person is insulting him, while the other is beating him very cruelly and at the same time is talking nonsense that he is the one who has left all the gods and made a God.

Syedna Ali Al-Murtaza (RA) said! Swear to Allah! At that time, no one came close to the beloved Master ﷺ except Abu Bakr (RA). He used to beat one Qureshi and push another, pressuring the third to back off and at the same time saying that it is a pity that you want to kill a person who says that my Lord is Allah.

After saying this, Hazrat Ali (R.A.) lifted the cloak from his head and started crying. He cried so much that his beard became wet. Then he said! I ask Allah to tell me whether the believer of the Pharaoh's family was superior or Hazrat Abu Bakr Siddique (RA). All the people should remain silent. He said, "Why don't you answer?" swear to Allah! A single moment in the life of Hazrat Abu Bakr Siddiq (RA) is better than thousands of moments of this Muslim of the Pharaohs. Hey, that person used to hide his faith from people, and this pure being openly expresses his faith.

(Musnad al-Bazar wa Mamarwi Muhammad bin Aqeel an Ali. Hadith 761v3 p. 14, Tarikh al-Khalifa p. 28)

#### **4.5. For Hazrat Abu Muslim Khulani (ra), the fire became flowers**

During the caliphate of Syedna Abu Bakr Siddique (RA), Masalamah Kizzab claimed prophethood. This liar arrested Hazrat Abu Muslim Khulani (RA), a famous Tabei, and asked him to accept my prophethood. When he refused, he said, "I will put you in the fire." He said that he should see what he can do. He lit a fire and drowned Abu Muslim Khulani (RA) in it. He recited Bismillah and Allahu Akbar and jumped into the fire, but the fire did not affect him.

When Masalamah saw that the fire was not affecting Abu Muslim (RA), he was shocked, worried, and afraid that I would be caught because of this servant. So, he said, "Well, I am freeing you," and freed him. This incident occurred in Yamama, and this news spread to Hazrat Umar Bin Khattab (RA) and Hazrat Abu Bakr Siddique (RA). It came to Hazrat Abu Muslim Khulani's (RA) heart that I should go to visit the Holy Prophet (ﷺ). The false prophet wanted to burn me, but Allah saved me. Now, why should I not attend the feet of the true prophet? When he came to Madinah from Yamama, the Messenger of Allah (ﷺ) had passed away. He came to Masjid Nabawi and prayed two rakats, Salat. I saw him as a stranger. Hazrat

Umar (RA) approached him. When he finished praying, Hazrat Umar (RA) asked who you are. He said that I am Abu Muslim Khulani (RA). Hazrat Umar (RA) asked where you came from. He said that I had come from Yamama.

Hazrat Omar (RA) said! We have heard that a man in Yamama was thrown into the fire by Masalamah Kizzab, but the fire did not affect him. Have you ever heard of it? He spoke! Yes! I am that man, and this incident happened to me. Hazrat Omar (RA) was pleased and spoke! Let's go! Let me take you to Khalifa-tul Rasool Abu Bakr Siddiq (RA). So Hazrat Omar (RA) brought him to Hazrat Abu Bakr Siddique (RA) and spoke. Or Amirul Momineen! Today, Allah Ta'ala has raised a person in this Ummah who has refreshed the memories of the faith of Hazrat Ibrahim (AS). Hazrat Omar (RA) said! Subhan Allah! Allah Ta'ala has protected him from the fire of this world due to his faith. In the same way, the believers will be passed over to Hell on the Day of Judgment, and Hell will say:

“اسع يا مومن ان نورک اطفأ ناری”

O believer, go quickly; your light has extinguished my fire.

(Khutbat-e-Zulfiqar)

#### **4.6. The enemy of Siddique (RA) and Farooq (RA) became a monkey**

Hazrat Imam Masghofri (ra) narrated in the Thaqaat that we were going to Yemen together. One of our companions, a Kufi, used foul language to honor Hazrat Abu Bakr Siddique (RA) and Hazrat Umar (RA). We used to forbid him repeatedly, but he did not stop his actions. When we reached Yemen and woke him up for the Fajr prayer, he said, "I saw in a dream that the Messenger of Allah (ﷺ) was visiting me, and he said to me! O sinner! Allah has humiliated you, and you will be disfigured on this floor.

Immediately after that, we saw that his feet and appearance became like monkeys. After the Fajr prayer, we caught him, tied him with ropes on the camel's bed, and left him there. At sunset, we reached a forest where we saw some monkeys. When the man saw the herd of monkeys, he broke the rope, jumped down from the camel's cradle, and joined the herd of monkeys. We watched him for a while, bewildered, to see how the monkeys behaved with him. We saw him sitting beside the other monkeys and looking at us sadly with tears in his eyes. After some time, the monkey started to go to the other side, so he also went with them.

(Shawahid al-Nabuwah)

## **4.7. The genius of Hazrat Abu Bakr Siddiq (RA)**

Hazrat Hasan (RA) narrates that at the time of migration to Madinah, the Messenger of Allah (ﷺ) went on a journey with Hazrat Abu Bakr (RA). On the way, he met many acquaintances of Hazrat Abu Bakr Siddiq (RA). After ascertaining the well-being of Hazrat Abu Bakr (RA), they asked, "Who is he with you?" Hazrat Abu Bakr (RA) used to be told that he showed me the way. He did not want to talk about the Messenger of Allah (ﷺ) and did not want to tell a lie.

Hazrat Hasan (RA) says in another narration that once the Messenger of Allah (ﷺ) said! Allah allowed His servant to stay in this world or with Allah, so this servant preferred to remain with Allah. Hazrat Abu Bakr Siddique (RA) started crying after hearing this.

But after a few days, we came to know that the authority to whom it was given was the Messenger of Allah (ﷺ) himself, and Hazrat Abu Bakr Siddique رضي الله عنه was the most knowledgeable about this.

## **4.8. Hazrat Umar's (RA) sermon after receiving the Caliphate**

Hazrat Umar Farooq (RA) said in his first sermon after becoming the Caliph!

People! No one with the right has reached such a level in his own right that he should be obeyed in disobedience to Allah.

People! You can hold me as I explain the rights you have over me. As for me, you people have the right not to take any tribute (government tax) or anything from Allah's Fay (gifts) except by legal right. The right of you people over me is that I should not take any of the wealth that comes in this way.

Was-salaam-Alikum

(Memories of the Companions of the Prophet ﷺ)

## **4.9. Hazrat Umar Farooq's (RA) letter to the river Nile**

Hazrat Amr Bin Aas (RA) became its governor when Egypt was conquered. Once, the people there came to Hazrat Amr bin Aas (RA) and said that in this month, we make offerings to the river Nile every year, and if we don't make this offering, the water in the Nile stops, so we are forced to make offerings this month. On the 12<sup>th</sup> of the month, a beautiful virgin girl who is the only child of her parents convinces her parents by giving him something. Then, they dress her in beautiful clothes and

precious jewels. After bathing, the girl is thrown into the river to drown. Its water rises and starts splashing.

Hazrat Amr bin Aas (RA) said, I cannot allow this ignorant ritual; Islam has come to eradicate such childish rituals, and this time, you will not do it. If this ritual were not performed, the water of the river Nile would not have risen, and the river would have dried up within a month. The people were fed up and ready to leave Egypt.

Hazrat Amr bin Aas (RA) was also worried and sent the information about this incident to Hazrat Umar Farooq (RA) in Madinah. When the letter of Hazrat Amr Bin Aas (RA) was received by the Caliph of the Muslims Ameer-ul Momineen Hazrat Umar Farooq (RA), he wrote to him in reply that what you did was right. Now, in this letter of yours, I am writing a letter in the name of the Nile River to take it and put it in the Nile River. When this letter was received by Hazrat Amr bin Aas (RA), he saw the slip which had been ordered by Hazrat Omar (RA) to be thrown into the Nile. It was written on it.

**This is a letter from the servant of Allah, Ameer al-Mominin Umar bin Khattab, to the people of Egypt to the Nile River.**

**“And after praise and salutation is that if you are running on your behalf and of your own will, then do not rank well, and if Allah is the One, the Wrath of Allah keeps you going, then we ask Allah to keep you running.”**

Taking this paper, Hazrat Amr Bin Aas (RA) threw it into the Nile River; not even a night had passed yet, and 16 cubits of water started flowing into the Nile River; at that time, the drought of Egypt ended. Inflation turned into deflation. With this letter, this region became green and lush. The river began to flow with full vigor, and after that year, the ritual of offering the young girl ended.

(Tafseer Ibn Kathir Volume 4 p.213)

Note: It is said that 1400 years have passed since the message of Hazrat Umar (RA) was received by the river Nile. During that time, the river water never decreased. Allah knows best

## **4.10. lions guarded Hazrat Umar Farooq (RA)**

Imam Razi (ra) writes that with a message from the king of Rome, his envoy came to Medina and started looking for the palace of the Caliph of Muslims. He thought his house would be a royal palace, and he inquired about it from people. People said he didn't have a palace, so he went outside the city to milk in the desert. When he reached the desert, he saw Hazrat Umar (ra) sleeping on the ground

with a brick under his head. Seeing this, the ambassador of the king of Rome was surprised. He said that this is the state of the person whom the people of the East and the West fear.

Then it occurred to him that he was here alone and sleeping, so I would kill him so that the people would be freed from his fear. As he raised his sword for the kill, he saw two lions standing before him and about to lunge at him. His sword fell from his hand. Meanwhile, Hazrat Umar's (RA) eyes opened, but he saw no lion. When he asked him about his fear, he narrated the whole incident. That messenger became a Muslim at that time.

### **4.11. Karamat of Hazrat Umar (RA)**

Imam Tajuddin Subaki (ra) says that the Messenger of Allah ﷺ said! In earlier nations, some people were inspired (Ilham). But if someone like this happens in my Ummah, it will be Omar (RA).

Hazrat Umar Farooq (RA) made Saria Bin Zainam (RA) the commander of an army and sent him to a region of Persia. They surrounded Nahavand, and the military got into trouble. The number of enemies became very large. The Muslims were in danger of being defeated when Hazrat Farooq Azam (RA) was giving a sermon while sitting on the pulpit of the Prophet's Masjid when suddenly he shouted! "Ya Saria Al-Jabal" (Saria! Be careful by the mountain).

There was a sound like lightning in front of Nahavand Saria, and the whole army heard the voice of Hazrat Umar (RA). They came to the top of the mountain and said that this was the voice of Hazrat Umar (RA). They secured the rear of the hill and fought the enemy. Thus, they got victory over the enemy.

(Dalail al-Nabuwah by Bayhaqi)

### **4.12. Kharqa of Rasulullah ﷺ and Hazrat Owais Qarni (ra)**

At the last moment of the life of the Messenger of Allah (ﷺ), the Companions of the Prophet (ﷺ) asked, "To whom should we give the garment of yours (ﷺ)?" So, he (ﷺ) said! To Owais Qarni (ra). For this purpose, Hazrat Umar Farooq (RA) and Hazrat Ali Murtaza (RA) went to Kufa and said in the Friday prayer sermon! All the gentlemen belonging to Najd should stand in the masjid. So, the people of Najd stood up. Hazrat Umar (RA) asked them if there was a person named Owais from Qarn. Everyone replied that we were utterly unaware of Owais Qarni (RA). However, there is a madman who is disgusted with people, always lives in deserts,

and does not come to the population. Hazrat Umar (RA) and Hazrat Ali (RA) asked where he was and to introduce us to him. He was told that he grazes camels in the Arna Valley, eats dry bread at night, and falls asleep. He doesn't like the food we eat. He cries when he sees people happy and is happy when people call.

When Hazrat Umar (RA) and Hazrat Ali (RA) reached Wadi Arna (valley), they saw that Hazrat Awais Qarni (ra) was praying and camels were grazing nearby. When Hazrat Owais Qarni (ra) finished the prayer, Hazrat Umar (RA) said to him, "Assalam Alikum"! In response, he said Wa-Alikum Salam.

Hazrat Ali (RA) asked him his name, and he said Abdullah (i.e., servant of Allah). Hazrat Umar (RA) said that we are all servants of Allah. Please tell us your unique name. He spoke! My name is Owais.

Hazrat Umar (RA) took his hand and saw the mark about which the Holy Prophet (ﷺ) had mentioned that that mark would be a sign of Owais' identity. When Hazrat Omar (RA) saw that mark on the hand of Hazrat Owais Qarni (ra), he kissed his hand and said:

Oh, Owais Qarni (ra)! The Messenger of Allah (ﷺ) has sent his greetings to you and has also given you this Kharqa (clothing) and has bequeathed you to pray for the forgiveness of the Ummah-e-Muhammadiyah.

Hazrat Owais Qarni (ra) said! O Omar (RA) and Ali (RA)! You people are the special friends of the Holy Prophet (ﷺ) and are higher than me. So, you should pray that your status is very high in the sight of Allah. Hazrat Omar (RA) and Hazrat Ali (RA) spoke unison. We only pray, but you have been endowed by the Messenger of Allah ﷺ, so pray for the Muslim Ummah.

Hazrat Owais Qarni (ra) then said, O Umar (RA) and Ali (RA)! Think again; maybe I am not in Owais Qarni; he is someone else whom the Beloved of Allah mentioned ﷺ.

Hazrat Omar (RA) said! O Owais (ra)! The Messenger of Allah (ﷺ) mentioned two signs about him. One mark will equal one dirham on the right side of the mouth and the same mark on the right hand. Like a burn mark or a psoriasis mark, those two marks are on your mouth and hand, so our recognition, identification, and reach are correct.

Hazrat Owais Qarni (ra) said to Hazrat Umar (RA) and Hazrat Ali (RA)! Bring that garment and give it to me so that I may pray according to the order of the Lord (ﷺ). When given the garment, he went some distance from Hazrat Umar (RA) and Hazrat Ali (RA), prostrated himself on the ground, and prayed to the Almighty court.

O God, the world! I will not wear this garment until you forgive the entire ummah of the world because the Prophet (ﷺ) has given this garment to me, and Farooq (RA) and Murtaza (RA) have performed the duties of conveying it to me. Now, your task is to listen to my prayer and accept it.

Allah Almighty said! O Owais! With the blessing of your prayers, I pardoned some persons on your recommendation. Owais (ra) asked again! O Allah! I will not wear this garment until you forgive everyone. He heard that I had spared many thousands of people. He called Mullah! I want to forgive everyone. Just now, it was heard that Hazrat Omar (RA) and Hazrat Ali (RA) went near him.

Both of you were called by Hazrat Khawaja Awais Qarni (ra). Why did you people come here? The chain between Allah and me was continuing; had it not been for your arrival, I would not have worn this garment until I had forgiven the entire Ummah of my master, and I was sure that Allah Almighty would have given me my life. He would have forgiven every member of Huzur-e-Anwar's (ﷺ) ummah upon recommendation. (Tazkirah-tul-Auliya)

### **4.13. Hazrat Umar's (RA) strictness on his own life**

Hazrat Saad bin Abi Waqqas (RA) narrates that once Umm al-Momineen Hazrat Hafsa (RA) asked her father Hazrat Umar bin Khattab (RA)! O Amirul Momineen! You should wear nice and soft clothes from these clothes and eat better food than the present food. Allah Ta'ala has given abundant sustenance, and wealth is also plentiful.

Hazrat Umar (RA) said! I oppose you in this matter. Have you forgotten the hard life of Rasulullah ﷺ? Then Hazrat Umar (RA) referred to so much suffering in the life of the Messenger of Allah (ﷺ) that Hazrat Hafsa (RA) started to cry. Then he said! O daughter! By Allah! I heard what you said but by Allah! I will follow up with you as soon as possible. Then maybe I can share them in the comfortable life of the hereafter. (Holiya-tul-Auliya)

### **4.14. The charm of truth**

Islam can present such events in its history that today's world cannot even imagine. During the caliphate of Hazrat Umar bin Khattab (RA), a prince of Iran was arrested. He had caused much damage to the Muslims. He was presented to Hazrat Umar (RA). Hazrat Umar (RA) called the executioner to kill him and asked him to tell if he had any last wish. Generally, the way of Muslims has been that the last wish is asked and fulfilled. He said I want to drink water.

You ordered that water be called immediately. He was offered water, and the prince's hands were trembling, so he said that it would not happen that I put the cup to my lips to drink water, and the executioner blew my neck. Hazrat Umar (RA) said, "You should not worry and drink water satisfactorily. You will not be killed until you drink water." This prince cleverly spilled all the water in the bowl on the ground, and the water was absorbed into the ground.

He said, O Amir of Muslims! Stay true to your promise, for I have not drunk the water; now, you cannot kill me.

Hazrat Umar (RA) began to think that he had to choose between such a great enemy of Muslims on the one hand and his own opinion on the other. Circumstances were saying that he was a great enemy of Islam and he had also spilled water cunningly, so he would have been killed without caring about it, but Hazrat Umar (RA) was truthful in both words and character.

Hazrat Umar (RA) said, "Okay, we will not kill you." I take back the order to kill you. The Muslims were amazed at how he escaped the hands of Hazrat Umar (RA) by his cleverness.

When he heard the decree of his pardon, he said! O Amirul Momineen! I took this action because if I read the Kalma in front of you after seeing the executioner, the world would say that the prince became a Muslim out of fear of death. So, I took this trick to save my life. Now, my life is protected, and you are not killing me, so I become a Muslim by reciting the word. A religion with so much respect for the truth cannot be false.

It is mentioned in the books that Hazrat Umar (RA) highly valued him and used to consult him in some matters. He, who was an enemy of Islam, became a general of Islam in the future and became a jihadist against the enemy. The truth always shows the easy way and includes the help of Allah Almighty.

(Heart-wrenching events)

#### **4.15. Pushing back the fire of Hazrat Umar Farooq (RA)**

Imam Bayhaqi (ra) and Allama Abu Naeem (ra) have narrated a narration from Muawiya bin Mal (ra) that a fire broke out in Hara. Syedna Farooq-e-Azam (RA) came to Hazrat Tamim Dari (RA) and told him to walk towards this fire. Both of them walked towards the fire together and reached the fire. Hazrat Tamim Dari (RA) started pushing back the fire with his hand (or cloth) until the fire reached the valley. Hazrat Farooq-e-Azam (RA) said! The seer and the non-seer cannot be the same. He said this sentence three times. The words of Allama Abu Naeem (ra) are



that when a fire broke out in the era of Farooqi, Tamim Dari (RA) started to push it back with his cloak, and the fire retreated to a cave. Hazrat Umar Farooq (RA) began to say! Allah tests us with such things.

Hazrat Omar (RA) said! One who sees is not like one who does not see. He said this three times.

(Bayhaqi, Abu Na'im)

## **4.16. He paid the reward of the hereafter in this world**

One day, Ameer-ul Momineen Hazrat Umar Farooq (RA) was busy with some exceptional official work when a person came to his service and spoke! So and so the person has violated me, you should go with me and take revenge on him. Hazrat Omar (RA) was so busy with his work that he was disturbed by this person's intervention. He slapped this person and spoke! "When I sit down, especially for those who have been abused, to come and listen to their cries, people do not come, and when I am busy with other things, they come and express their cries."

After reprimanding Hazrat Umar (RA), that person left, but he regretted his harshness after some time when his temper cooled. He thought that instead of answering to Allah Almighty, he should be repaid in this world. So, he called this person and placed the lash in front of him, which he had hit him and said to him! Take this lash and hit me with it as I hit you.

This person said, O Ameer-ul Momineen! How can I be so bold and daring? I forgave you for Allah's sake. Until you are sure that the person is not giving me this forgiveness because of fear, pressure, or my position, he cannot sit comfortably. When he said, I forgive you with a sincere heart, Hazrat Umar (RA) was satisfied and came home, prayed two rakats, and started blaming himself and asking Allah for forgiveness and spoke!

O Omar! You were inferior, Allah Ta'ala gave you elevation, you were misguided, Allah Ta'ala showed you the straight path, you were humiliated, Allah Ta'ala gave you honor and blessed you with authority. In your case, a person came to you with a problem, and you hit him and drove him away. The next day, I was asked about this excess before Allah Ta'ala, so what did I do? Will you give it now?

(God-fearing true stories)

## **4.17. Refrain from worldly pleasures**

Hazrat Umar Farooq's (RA) food was so meager and bland that his guests and visitors from outside felt uncomfortable eating with him. Because they were not used to eating such simple and ordinary food. Hazrat Hafs bin Al-Aas (RA) used to be with Hazrat Umar (RA) during his meals, but he did not eat with him.

Once Hazrat Umar (RA) asked the reason, he said! We prefer something other than the food on your table to the delicious gourmet food on our table.

Hazrat Omar (RA) said! Do you think that I do not have the power to eat delicious and expensive food? By the one in whose possession is my life! I would have been fond of worldly luxury like you without fear of the Day of Resurrection.

(Khulafah-e-Rashideen)

## **4.18. Caution of Hazrat Umar Farooq (RA)**

Hazrat Abdullah bin Umar (RA) once went to Egypt, and on his return from there, the governor of Egypt gave him something valuable and said, I am giving it to you as a loan. Go to Madinah and provide it to Ameer-ul Momineen Hazrat Umar Farooq (RA). I am giving it as a loan because if it is lost, you will be responsible, and if I give it to you as a trust, then you will not be guaranteed in case of loss because trust cannot be assured.

Hazrat Abdullah bin Umar (RA) said that it was fine. He included it in his wealth and trade, sold it in the market, came to Medina, and handed its price to Hazrat Umar (RA). Hazrat Umar (RA) asked his son, did you trade with this wealth? He spoke! Yes. Hazrat Umar (RA) asked! Did you profit from it? He spoke! Yes. Hazrat Omar (RA) said! Deposit that also benefits the treasury because this wealth was given to you as a loan. And this valuable wealth was given to you because you are the son of the Caliph. Otherwise, the commoner would not have received such a large loan from the treasury.

If this wealth were lost, its guarantee would also come to low-income people, so its profit should also reach them.

(God-fearing true stories)

## **4.19. Hazrat Umar's (RA) passion for serving the people**

Ameer-ul Momineen Hazrat Umar bin Khattab (RA) was patrolling the city one night to find out the condition of the subjects. As he passed a house, the sound of children crying came from inside. He knocked on the door and asked! Why are these children crying? A woman inside said sadly!

I am a widow; my children are orphans, bubbling with hunger. I have put some stones and water in a pot and put it on the stove to pretend that the food is cooking while I want to sleep. If they fall asleep, time will pass.

Hazrat Omar (RA) said! Did you inform the Khalifa? She began to say!

I am a hungry, veiled woman, but my honor has not died to go out, unveil, and cry to him.

Hazrat Omar (RA) said! It would be best if you somehow informed Amirul Momineen about your condition. Caliph is not Aalam al-Ghaib. Aalam al-Ghaib is the essence of Allah Ta'ala. It would be best if you had told him.

That woman began to say! Why should I tell him? What do I need?

What is the shepherd who does not know his neck?

What is the shepherd who does not know his flock?

What is the ruler who does not know the condition of his subjects?

Why should I tell him he should take the news himself? Then began to say!

There will be a day of judgment, and I will take Umar (RA) to the court of Allah there. My scarf will be, and Omar's (RA) neck will be that this is the Caliph of the Muslims!

My children were dying of hunger, but he did not deliver the food. This will be decided on the Day of Judgment.

He did not know that this was Amirul Momineen. When Hazrat Umar (RA) heard that, he ran, cried, and reached Baitul-Mal. He was crying like a baby. He immediately said to the slave! Quickly put rice, flour, ghee, semolina, and other provisions on my back. He spoke! Here I am, carrying it with you.

Hazrat Omar (RA) said! No! I will take it myself. You will carry this burden today; tomorrow, when their sighs rise, who will carry it on the Day of Judgment? No one else will appear in the court of Allah Ta'ala. I want to lighten myself. Please put it on my back.

He brought those things and told this woman that you should cover up. You went inside and quickly lit the stove, prepared halwa, cooked rice, and did whatever he could quickly. When the wood was burning, it was wet. There was much smoke coming out of it. In it, Hazrat Umar (RA) was fanning the fire by blowing, and the smoke rose from his face and beard.

He said to himself! O Omar! There is smoke on this face and this beard; it doesn't matter; accept the smoke of this world today; tomorrow, if these children cry, then the smoke of hell will not reach somewhere; save yourself from that smoke.

When the halwa was ready, he brought the children close. When he put morsels in their mouths with my hands, children started saying! he does this love like our father used to do.

Then, when those children became happy, he put a cloak around his neck and roared to this woman! O lady! I am the Caliph of the Muslims. It is my fault that I could not deliver the food to you on time. Now, be sure to inform me whenever you need to. Then he said!

Oh, my mother! Please do not ask me on the Day of Resurrection. Put this cloak around my neck today and drag me through the streets of Medina, but do not say anything to me on the Day of Resurrection so that I will be ashamed in the court of Allah.

The woman began to cry and spoke! I did not know that you are the Caliph. Bless Omar; he has hugged my crying children and laughed.

The Messenger of Allah ﷺ said! If there were a prophet after me, it would be Omar (RA).

My companion Umar (RA) 's virtues are more than heaven's stars.

The Messenger of Allah ﷺ said! O Omar (RA)! When the father leaves the world, his children will cry.

If the husband dies, his wife will cry.

If the wife dies, her family members will cry and worry.

If the elder of the family dies, the family members will cry.

O Omar (RA)! When you leave this world, Islam will cry for you until the Day of Resurrection.

(God-fearing true stories)

## **4.20. A faith-building event of covenant-keeping**

Once, during the caliphate of Hazrat Umar Farooq (RA), two men caught a young man, brought him before Hazrat Umar (RA), and spoke! This is our father's killer.

Hazrat Omar (RA) looked at this young man and asked him! Did you kill his father? He submitted! O Commander of the Faithful! Undoubtedly, this is my fault. I threw a stone at his father in a fit of anger, which killed him, but I had no intention of killing him at all.

Hazrat Umar (RA) heard it and spoke! O youth! Now that you have confessed your guilt. Therefore, you will be punished according to Islamic principles. The young man nodded silently. Hazrat Umar (RA) asked these two brothers if they wanted to take blood money (Deyat) in exchange for this life. They spoke! We want to take this young man's life for one life.

After hearing the decision, this young man asked Hazrat Umar (RA)!

Or Amirul Momineen! I am here for Qasas, but I have a request that I want to make before you. Hazrat Omar (RA) said! Please tell me what you want. This young man said!

I have a younger brother who is still immature. My late father had entrusted me with some gold before he died and had bequeathed it to me when he became an adult, which I had to hand over to him.

I buried that gold in a place no one knows about except me. If he does not get that gold, his responsibility will be on me on the Day of Resurrection. Therefore, I should be given at least enough time to deliver the trust to its rightful owner. For this purpose, I should be released on bail for three days.

Hazrat Umar (RA) said your request is accepted, but who will give your guarantee? The young man took a look at the people there. His eyes fell on Hazrat Abu Zarr Ghafari (RA), and pointing at him, he said that he would guarantee me. The bail meant that if the young man did not return, the surety would be executed in his stead.

Hazrat Umar Farooq (RA) asked Hazrat Abu Zarr Ghafari (RA)! Do you guarantee him? He spoke! Yes! I guarantee he will be back at your service in three days. Both the plaintiff youths expressed their consent to the bail of Hazrat Abu Zarr Ghafari (RA), then Hazrat Umar (RA) released the youth.

On the third day, all the relatives gathered at Hazrat Umar (RA) at the appointed time. Hazrat Abu Zarr Ghafari (RA) also appeared in the court. There was a crowd of people. Time was passing, and the young man had not yet arrived. Rumors

started among the people that this young man trapped Hazrat Abu Zarr Ghafari (RA) to save his life. And if he doesn't come, he will be put to death. As time passed, the plaintiff brothers were getting angry that Hazrat Abu Zarr Ghafari (RA) ran away from the murderer of our father by taking bail. When his patience was exhausted, he asked Hazrat Abu Zarr Ghafari (RA)! Where is our criminal? He replied satisfactorily, "If he does not come at the end of the third day, I am ready to suffer that punishment."

When the appointed time was over, there was silence in the court. Hazrat Umar (RA) said that, according to Islamic law, revenge would be taken from the guarantor if he did not come guilty. Hearing this decision, the Companions were worried, and some had tears in their eyes, thinking that now revenge would be taken from Hazrat Abu Zarr Ghafari (RA). People tried to convince these two brothers to agree to deyat (bloodshed), but they did not agree. At the same time, a noise arose, and people saw a person coming galloping from a distance when he approached. Either saw that he was the same young man and was covered in sweat. As soon as he came, he greeted everyone and asked Hazrat Umar (RA)!

O Commander of the Faithful! I have come to hand over my younger brother to his maternal uncle and told him the place of his trust. Now you fulfill the order of Allah and His Messenger (ﷺ), I am here. The entire congregation was overwhelmed. Suddenly, Hazrat Abu Zarr Ghafari (RA) came out among the people and spoke!

"O Commander of the Faithful! By Allah! I did not know who this young man was or where he lived, nor had I seen him for the first time since that day. But when he left everyone in front of everyone and made me his guarantor, I didn't feel like breaking his heart. His appearance assured me that this young man would surely keep his promise. That's why I gave him a guarantee."

When this young guy appeared, the faces of the people in Darbar-e-Farooqi showed joy, and everyone praised him for fulfilling his promise. The plaintiff brothers were also very impressed by this action and roared!

O Amirul Momineen! We have forgiven the blood of our father." On hearing this sound, a wave of happiness spread among the people. Hazrat Omar (RA) was also pleased to see this scene. Then he said! Hey everyone! Your father's blood was spilled. I will pay you from Bait Al-Mal.

On this, these brothers said! O Commander of the Faithful! We have forgiven him the blood of our Father only for the pleasure of Allah, so now we will not take anything in return.

(God-fearing true stories)

## 4.21. Stopping the Earthquake by Hazrat Umar Farooq (RA)

Imam al-Haramain wrote in his book "Al-Tamil" that once an earthquake occurred in Madinah; the ground began to shake violently. Hazrat Umar Farooq (RA) came in glory, struck his lash on the ground, and said in a yearning!

تری الم اعدل علیک

(O Earth! Be still, have I not established justice upon you?)

As he said, the earth stopped moving, and the earthquake destroyed.

(Azala-tul-Khifa)

## 4.22. Answering the call of Hazrat Umar Farooq (RA) from miles away

Amirul Momineen Hazrat Umar Farooq (RA) sent an Islamic army towards Rome. A few days after sending this army, one day suddenly in Madinah, Hazrat Umar (RA) said twice loudly!

**Lubikah! Lubikah! (That is, O person! I am present at your call)**

The people of Madinah were surprised and did not understand anything. After a few days, that army returned to Medina. The commander of this army began to mention his victories and achievements, then Ameer-ul Momineen Hazrat Umar (RA) said! First, tell that the Mujahid whom you forced down in the river and he spoke! O Umrah! O Umrah! (O my Umar! Take my news) What was the incident that was called? Seeing the glory of Hazrat Umar (RA), the army commander, he was amazed and spoke! I had to land my army in the river. So, I ordered a person to go down into the river to gauge the depth of the water. As the weather was icy and strong winds were blowing. That's why he got a cold and he twice loudly or Umrah! Ya, Umrah! He called out. Then, one by one, his soul flew away. Allah is witness that I never asked him to go down into the river to kill him. When the people of Madinah heard this story from the mouth of the army commander, they understood that one day when Hazrat Umar (RA) said twice! Lubikah! He said he was the answer to the cries of the oppressed Mujahid.

Ameer-ul Momineen Hazrat Umar (R.A.) got angry after hearing the statement of the army commander and said that throwing this Mujahid into the river in the cold winds and gusts of cold winds this killing is a sin. Therefore, pay his blood money to his heirs from your wealth, and beware! In the future, never take any service from a soldier that may cause his death. Because to me, the death of a Muslim is a death greater than the greatest deaths. (Azala-tul-Khifa)

## **4.23. Hazrat Umar (RA) established Wazifa (scholarships) for the newly born child**

Hazrat Ibn Umar (RA) says that a trade caravan came to Madinah, and they stayed at Eidgah. Hazrat Omar (RA) said to Hazrat Abdul Rahman bin Auf (RA)!

Are you ready for us to guard this caravan so that robbers cannot harm them? Hazrat Abdul-Rahman bin Auf (RA) got ready. Therefore, these two kept guarding the caravan throughout the night and praying. Hazrat Omar (RA) heard the sound of a child crying. He went and said to his mother! Fear Allah and take care of this child. Hazrat Umar (RA) came to his place and sat down, but the child's crying continued. Hazrat Umar (RA) then went and asked the woman to keep the child quiet and came back and sat down. When the night ended, he heard the child crying again and told his mother! Good luck to you! I think you are a terrible mother to the child. What is the matter that your son could not rest all night today? This woman said! O servant of Allah! Tonight, you came and teased me again and again. I want to wean my baby by abstaining from breastfeeding, but it doesn't agree.

Hazrat Omar (RA) asked! Why do you want to wean him? This woman said! Because Hazrat Umar (RA) only determines the Wazifa for the child who has stopped breastfeeding. Hazrat Omar (RA) asked how old this child was. She said that it was this month. Hazrat Omar (RA) said! Good on you, don't be too hasty in weaning him.

As soon as the morning dawned, Hazrat Umar (RA) came to the masjid in a hurry, offered the Fajr prayer, and cried a lot during the prayer. The reason for calling a lot is that people did not understand his recitation of the Quran. After Salaam, he said to the people!

Death to Omer! How many children of the Muslims did he kill (that is, Umar made a rule that after weaning, the child will get Wazifa; because of this, it is not known how many children may have been weaned prematurely and the children may have suffered) Then he ordered the preacher to announce that beware! Do not wean your children early because we will fix a stipend for every milk-drinking child. I wrote to the governors in all regions that we will set a stipend for every milk-drinking child.

(History of Madinah Damascus, vol. 4 p. 355)



## **4.24. The body is safe in the grave**

During the reign of the Umayyad Caliph Walid bin Abd al-Mulk, a wall of the holy shrine collapsed. The Caliph ordered that this shrine should be rebuilt. Therefore, when its foundations were visible, suddenly, a foot appeared. People were shocked that this was the blessed foot of the Messenger of Allah ﷺ which was as fresh as a living person. During this time, Hazrat Urwa bin Zubair (RA) came to see him, and he recognized him and swore! This foot Mubarak is not that of the Holy Prophet (ﷺ), but it is that of Hazrat Umar Farooq (RA), so the anxiety and panic of the people decreased. (Sahih Bukhari)

## **4.25. The simplicity of Hazrat Umar Farooq (RA)**

Once Ameer-ul Momineen Hazrat Umar bin Khattab (RA) came to the masjid and told the Companions to come closer. Then he went to the pulpit and spoke!

Omar! So, you are the one who used to bring water to the people, and in return, they would give you a dried date. You used to live by eating the same. After saying this, he came down from the pulpit. The Companions were surprised and started asking. Or Amirul Momineen! Did you gather us to tell us this?

He spoke! This is the age of conquests; spoils are coming to us from all sides, and enemies are coming to us helplessly as prisoners; it came to my heart that O Omar! So many victories are happening in your caliphate. Therefore, arrogance, hypocrisy, and pretentiousness should not arise in my soul. That is why I addressed myself. He said this because it would hurt my soul and cause a breakdown in my health. (Tabqat Al-Kubra)

## **4.26. Asking for forgiveness of Hazrat Umar (RA)**

They talked once Hazrat Umar bin Khattab (RA) sat somewhere with Hazrat Bilal (RA). Hazrat Bilal (RA) said something wrong with Hazrat Umar (RA) and something very harsh to him. Hearing this, Hazrat Bilal (RA) became silent, and his heart sank, and he got up and left.

Hazrat Umar (RA) later realized I should not have said this to him. This shocked him, and now I must apologize to him. Hazrat Umar (RA) immediately went to Hazrat Bilal (RA) and said to him, "Brother, I have made a mistake. I have said a very wrong thing to you. I apologize. Please forgive me."

Hazrat Bilal (RA) said! Yes OK. Hazrat Omar (RA) was not comforted by his words. Hazrat Umar (RA) lay down on the ground in front of him and said you step on my chest. Do it and forgive my mistake for the sake of Allah. Hazrat Bilal (RA) said! Or Amirul Momineen! I have forgiven you, but I can't step on you, and with that, tears came to his eyes. (Heart-wrenching events)

## **4.27. Hazrat Umar Farooq's Governor Saeed bin Amir (RA)**

Hazrat Saeed bin Amir (RA) was appointed as the governor of Homs by Hazrat Umar Farooq (RA). The people of Homs sent the governor's complaints in writing to Ameer-ul Momineen Hazrat Umar Farooq (RA). Hazrat Umar Farooq (RA) personally visited Homs to investigate the complaints. Hazrat Umar (RA) gathered Hazrat Saeed bin Amir (RA) and the city's people in the masjid and asked them to tell their grievances. The people of Homs complained a lot about their rulers, so Homs was called "Little Kufa."

People said! We have four complaints from him:

1. The governor leaves the house when it is well into the day.
2. He does not talk to anyone at night.
3. Once a month, our governor stays at home for a whole day and does not go out.
4. He sometimes has fainting spells that bring him close to death.

Hazrat Umar (RA) prayed to Allah that my guesses about him should not prove false. Hazrat Umar (RA) called Hazrat Saeed bin Amir (RA) to answer these complaints.

Hazrat Saeed (RA) said! By Allah! I didn't want to answer these questions, but now you forced me to answer them.

Answer No. 1: The point is that my house has no servants. So, I have to knead the dough myself; then I sit waiting for the dough to rise, bake the bread, eat it, perform ablution, and then come to these people.

Answer No. 2: I prefer to keep the reason private; the point is that I have divided the day and night tasks. The day is reserved for solving and serving the people's problems, and the night is for worshipping our Lord, in which I do not like to interfere.

Answer No. 3: I do not have a servant to wash my clothes or other clothes to wear when I come out. So, I wash my clothes myself and wait for them to dry. They are

thick cloths that dry and become stiff, then I rub and soften them. That's how I spend my whole day: get dressed and come out in the evening.

Answer No. 4: In answer to this question, he said that I was present in Makkah when Hazrat Khabab Ansari (RA) was crucified (martyred). The Quraysh first cut his body in places, then hanged him on the gallows. They said to him, "Would you like it if Muhammad (ﷺ) had been in your place and we had put him on the stake?" Hazrat Khabab (RA) said! By Allah! I don't like being with my family, and a thorn pricks him. And then they chanted in love of the Holy Prophet (ﷺ).

When I remember that day, I think that I did not help him in this situation because I was a polytheist then and did not believe in Allah Ta'ala. When this thought arises strongly in my heart, I think that Allah will never forgive me for this sin, and this thought makes me faint.

Hazrat Umar Farooq (RA) heard these answers and spoke! All praises are to Allah, who did not allow my acuteness to go wrong.

## **4.28. Hazrat Saeed bin Amir (RA) to spend all his wealth in the way of Allah**

Imam Uzai (ra) narrates from Hazrat Hasan bin Atiya (ra) that Ameer-ul Momineen Hazrat Umar bin Khattab (RA) deposed Hazrat Amir Muawiya (RA) and appointed Hazrat Saeed bin Amir (RA) as the governor of Syria in his place. He came to Damascus with his young wife. His wife was wonderful and belonged to the Quraysh tribe. They spent there for a few days, then the turn of hardships and starvation came. When Hazrat Umar Farooq (RA) got the news of his condition, he sent 1000 dinars for him. He came to his wife with this dinar and told her that these dinars had been forwarded by Hazrat Umar (RA). The wife said my heart wants to buy some grains, food, and drink with these dinars and keep the remaining dinars so they can be used in the future.

Hazrat Saeed bin Amir (RA) said, "Should I not tell you a better situation than this?" The wife asked! What? He said, "I will give this money to a merchant who will trade with it for us and keep giving us the profit, which we will continue to eat." Our capital responsibility will also be on top of that. His wife was happy and said it was better.

Hazrat Saeed bin Amir (RA) bought two camels and grain with these dinars and hired two servants. They put all the goods on camels. Then, they went around the city and distributed all the grains to the poor, needy, and destitute. After some

time, his wife told him the food and drink had run out. You go to this merchant and bring your profit so that we can buy food from him.

Hazrat Saeed bin Aamir (RA) remained silent after listening to him. Finally, she got fed up and started saying something terrible. He stopped coming home during the day and only came home at night. A good man in his family used to visit his house. He said to his wife, "What are you doing with him? He gave away all his wealth." Hearing this, his wife was so sorry to donate all the wealth that she started crying.

One day, when Hazrat Saeed bin Aamir (RA) came home, he sat his wife down and spoke! I had some companions who had parted from me a little while ago, and if I had the whole world, I would not like to leave them. If one of the beautiful female angels of heaven looks into the sky, then the world will be illuminated by its light, and the light of her face will prevail over the light of the moon and the sun. And her dupatta (scarf) is more valuable than the world. It is easy for me to leave you for the sake of these hours, but I cannot leave them for your sake. Hearing this, his wife's heart softened, and she agreed with his action.

(Haliya-tul-Auliya)

## **4.29. The first sermon of Syedna Uthman bin Affan (RA)**

The words of the first sermon delivered by Syedna Uthman bin Affan (RA) after becoming the Caliph are as follows:

People! Listen! I am a follower of the Messenger of Allah ﷺ, not a new path.

Know! After following the Book of Allah and the Sunnah of the Messenger of Allah ﷺ, three things are necessary. Whose I pledge to do?

1. Following the rules and methods that you mutually agreed upon before my caliphate will do.
2. In cases where no rule has been established before, the method of the best is with the advice of all I will do it.
3. I will keep my hands off you until taking any action against you is the law of Sharia until it should not be obligatory.

(Memories of the Companions of the Prophet ﷺ)

### **4.30. Hazrat Uthman bin Affan (RA) bought paradise twice**

It is narrated from Hazrat Abu Hurairah (RA) that Hazrat Uthman bin Affan (RA) bought Paradise twice. Once Bar Rumah (Well) was purchased and dedicated to the Muslims. The second time was when supplies were provided for Jaish al-Asrat for the Battle of Tabuk.

Hazrat Abd al-Rahman bin Abi Habib Salmi (RA) narrates that when the Prophet (ﷺ) encouraged the people on the occasion of Jaish-e-Asrat, Hazrat Uthman bin Affan (RA) said! I donate a hundred camels along with their equipment and saddle/panels for this campaign. Since the journey was far and the enemy was mighty, the Messenger of Allah (ﷺ) again urged the Muslims to spend their wealth in the way of Allah. Hazrat Uthman Bin Affan (RA) stood up again and spoke! I donated a hundred camels, along with their equipment and palanquin, for this expedition. After that, the Messenger of Allah (ﷺ) incited the people, and then once again, Hazrat Uthman bin Affan (RA) stood up and spoke! I donate another hundred camels for this expedition along with their equipment and palanquins.

The narrator says that I saw the Messenger of Allah ﷺ waving his hands happily and saying! There is no hindrance or impeachment on Uthman (RA) if he does not act after today. (Sunan Tirmidhi, Musnad Ahmad, Tafsir Ibn Kathir)

Hazrat Abdul Rahman bin Samra (RA) narrated that I was with the Messenger of Allah ﷺ on the occasion of Jaish-e-Asrat. Hazrat Uthman (RA) brought one thousand dinars and piled them at the feet of the Messenger of Allah (ﷺ). Then he went and got a thousand, and he also collected it at the feet of the Prophet (ﷺ). I saw that the Messenger of Allah ﷺ was looking at these Dinars upside down and, at the same time, saying that there would be no harm to Uthman (RA) if he did anything after today. (Tarikh Ibn Asakar, Tahzib al-Tahzeeb)

### **4.31. Hazrat Usman Ghani (RA) being drenched with water in a dream**

Hazrat Abdullah bin Salam (RA) says that when the rebels besieged the house of Hazrat Uthman (RA), they were not allowed to take a drop of water from him. Hazrat Uthman (RA) was thirsty for water. I came to meet him; he was still fasting at that time. Seeing me, he said! O Abdullah! Today, I visited the Holy Prophet ﷺ, he said with great love and compassion! O Usman! The oppressors cut off the water and made you thirsty. I spoke! Yes. So immediately Rasool Allah (ﷺ) hung a bowl for me which was full of lovely and cold water. I got drunk after drinking it, and I was feeling the coolness of this water in my chest, even in my waking state.

Then the Holy Prophet ﷺ said! O Usman! If you wish, let us help you against these rebels, and if you want to, come to us and break the fast.

O Abdullah bin Salam (RA)! I am happy to submit this! O Messenger of Allah ﷺ! I want to attend your court and break the fast. It is dearer to me than life.

Hazrat Abdullah Bin Salam (RA) says! I left him after that, and he was martyred by the rebels on the same day. (Al-Badayah wa Al-Nihayah)

## **4.32. Adulterous eyes**

Allama Tajuddin Subaki (RA) has written in his book "Tabqat" that a person was walking on the road and saw a strange woman staring at him. After that, that person appeared in the service of Ameer-ul Momineen Hazrat Uthman bin Affan (ra). Seeing this person, Hazrat Uthman (RA) said in a very awful tone! People come to me in such a state that their eyes have the effects of fornication. This person said burning! After the Messenger of Allah ﷺ, the revelation began to descend on you, too. How did you know that my eyes have the effects of adultery?

Hazrat Uthman (RA) said! Revelation is not revealed to me, but what I have said is correct, and Allah has given me the ability to feel the thoughts and situations of people's hearts.

(Azala-tul-Khifa)

## **4.33. The one who insulted Hazrat Uthman (RA) is in the mouth of the beast**

There is a narration that a caravan of pilgrims reached Medina. All the people of the caravan went to visit the grave of Hazrat Usman Ghani (RA) except one person who had a grudge against him and insulted him. He did not see.

When that caravan started returning to their homeland, they reached their homes safely and competently. But the person who did not go to your grave had the fate that there are ways. During the journey, a beast rushed towards him and bit him with its teeth, tore his body with its claws, and tore him into pieces.

(Shawahid al-Nabuwah)

### **4.34. The first sermon of Syedna Ali bin Abi Talib (RA)**

Syedna Ali Bin Abi Talib (RA) appointed Qays Bin Thabit (RA) as the governor of Egypt after pledging allegiance to the Caliphate. He wrote this sermon to the people of Egypt:

"Be careful! You have the right over us that we act by the Book of Allah and the Sunnah of His Messenger (ﷺ) and to conduct your affairs according to the right prescribed by Allah and to implement the Sunnah of the Messenger of Allah (ﷺ) and to wish you well in the veil as well."

(Memories of the Companions of the Prophet ﷺ)

### **4.35. Hazrat Ali Al-Murtaza's (RA) anagogic speech**

Jafar bin Muhammad (ra) narrates concerning his father that once a person was buried in front of Hazrat Ali (RA). At the time of burial, the heirs of the deceased were crying profusely. Hazrat Ali (RA) said to them! If the circumstances of the Barzakh are revealed to you, which are exposed to your dead, then you will lose your senses. You will forget your dead. Death will keep knocking at your door as long as there is one of you left. You all have left this world.

Then he stood up and spoke!

O the men of Allah! I bequeath to your righteousness, many examples of which have been given to you before and again. The times of your ages have been set. For you, Allah Almighty has placed the ears that will keep everything safe and the eyes that will lift the veil of everyone. Some hearts will understand everything. Allah Almighty has not created you in vain and has not neglected you. Instead, what is your honor with perfect and complete blessings? You have been blessed with the best gifts. Everything has been calculated for you. A good and a lousy recompense has been appointed for you.

O the men of Allah! Fear Allah, strive and work hard in seeking, be quick in action, and remember the thing that destroys blessings and pleasures. The blessings of this world are not permanent. The pride of a proud man cannot give peace from his troubles. The word of a rumor-monger cannot be saved. The goodness of a person inclined to falsehood can do no good, who passes by and sometimes turns his back and is intoxicated in his lusts.

O the men of Allah! Take caution with admonition, receive admonition with signs and Ayaat. Fear the promises of Allah. Benefit from sermons and advice. Death has opened its claws for you. You have been found in the mud house. Terrible

things are going to happen to you after the trumpet blows. There will be significant horrible events of graves bursting and the field of dooms being prepared, standing up for reckoning, coming under the power of Jabar. On the Day, every soul will be accompanied by one who urges him to the Mahshar, and there will be a witness to his actions. Then you recited this verse!

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ( )

And the earth will shine with the light of its Lord (Allah, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

(Surah Al-Zumr - 69)

On that day, all regions and cities will tremble. The announcer will announce. That day will be the meeting day. The veil will be lifted from the shin; the sun will be without light, and the beasts will mingle in the wilderness. Secrets will be revealed. That day will be a day of destruction for the wicked. Hearts will tremble for the people of hell, and rebuke from Allah will be loud. Hell will bring out its claws and nails for them. On that day, hell will scream and yell at the people of hell. Its fire will be boiling, its hot winds will be burning, and those who live in it will not be able to breathe in these winds. The regrets of their death will not be fulfilled. His suffering will not end. He will be accompanied by angels who will give them the news of boiling water and the entrance to hell. Those people will be hidden from Allah. Their friends will be far away. They will come and go to hell.

O the men of Allah! Be afraid, like a person who is worried and separated. I got scared and ran for accountability. I looked cautiously and got frightened. Then went in search and ran for salvation. He got ready for the resurrection and put the bag on his back. Remember! Allah is Sufficient and All-Seeing in retribution. There is strong support and evidence for the Book of Acts. Sufficient in giving the reward of Paradise and capable and enough in giving the punishment of Hell. So, I ask forgiveness for myself and you.

Hazrat Komail bin Ziyad (ra) says that one day, Hazrat Ali (RA) took my hand, took a cold breath, and spoke!

O Komail! Listen to me carefully. There are three types of people:

1. Alim Rabbani,
2. Educated
3. Mislead.

Oh, my brother! Knowledge is better than wealth because knowledge protects you, and you protect wealth. Action increases knowledge, and spending decreases wealth. People love a scholar. Knowledge is a reason for obeying Allah.



As the people of wealth and wealth leave the world, their names also disappear. Even after the departure of scholars, their names remain in people's hearts.

Then you pointed to the heart and spoke! Here is knowledge if you convey it to those who bear it, but the point is that those who take it are unsatisfied. People acquire the knowledge of religion for the sake of the world. He prevails over His Book with the proofs of Allah. It descends upon His servants with the blessings of Allah. He also follows Ahl al-Haq, but insight needs to be reflected in it. Doubt already takes place in the heart of such a knowledge bearer. He is immersed in the world of pleasures. The shackles of desires bind him. It takes days and nights to store and collect goods. How can that person be a preacher of religion? Their example is like that of cattle. Similarly, knowledge also dies with such people.

(Haliya-tul-Auliya)

### **4.36. Punishment for lying**

A person in the service of Hazrat Ali (RA) was a spy for his opponents. He used to convey information about his secret matters to his opponents. One day, when Hazrat Ali (RA) asked him about this, he started swearing, denying, and showing his innocence. Hazrat Ali (RA) saw his boldness and was filled with glory. He spoke! If you are a liar, may Allah take away the sight of your eyes. A few days must have passed before the man's eyes lost his sight, and he became blind, and he was walking by people with sticks. (Shawahid al-Nabuwah)

### **4.37. The flood is over**

Once, during the reign of Hazrat Ali (RA), there was a flood in the Euphrates River due to a massive flood, which affected all the people. The fields were ruined. People came to the holy service of Hazrat Ali (RA) and cried about it. He stood up at the same time and put on the sacred robe, turban, and chador of the Messenger of Allah (ﷺ). He set off on horseback with a party. Hazrat Imam Hasan (RA) and Hazrat Imam Hussain (RA) were also accompanied. He reached the bridge and pointed to the Euphrates with his blessed staff, and the water in the canal immediately subsided a little. Then he signaled for the second time, and the water decreased further. When he signaled for the third time, all the water came down, and the flood ended. Seeing this, people made a noise. Ameer-ul Momineen! Just do it that way.

(Shawahid al-Nabuwah)

### **4.38. Insolent went blind**

About one of Syedna Ali's (RA) virtues, Ali bin Zazen (RA) says that once he said something, a bold person scolded him and said this very boldly! O Ameer-ul Momineen, you are a liar. You are a liar. Hazrat Ali (RA) said, "O man, if I am truthful, then you will surely be caught in the wrath of Allah."

After hearing this, the bold man again said you should pray for me. I don't care about it. No sooner had he said this than at that time, his eyesight was lost, and he became blind in both eyes and began to beat his hands and feet.

(Azala-tul-Khifa, objective II)

### **4.39. The news of your departure from this world**

Hazrat Ibn Fazala (RA) says that once Ameer-ul-Momineen Hazrat Ali Al-Murtaza (RA) fell seriously ill in Yanbu, I visited with my respected father. During the conversation, my father said, O Ameer-ul Momineen! At this time, you are staying in such a state of illness that if you pass away at this place, then who else will do the funeral for you except the Bedouin people of the Jahnia tribe? Therefore, I request you to visit Madinah Tayyaba because if you die there, the Muhajireen, Ansar, and other honorable companions will read your funeral there. The holy persons will make arrangements for your burial.

Hearing this, Hazrat Ali (RA) said! O Fazala! Rest assured. I will never die of this disease. Listen! I will never die until this forehead and beard of mine are dyed with blood by the stroke of the sword.

(Azala-tul-Khifa, objective II)

### **4.40. The wall stopped falling**

Ja'far bin Muhammad (ra) narrated that those two persons who quarreled appeared before Hazrat Ali (RA). So, they sat down against a wall. A person said this wall would fall, so Hazrat Ali (RA) told him to continue his statement: Allah is sufficient for our protection. Then he decided between the two of them and got up from there. Shortly after that, the wall collapsed.

(Azala-tul-Khifa)

## **4.41. Speaking with the dead**

Once, at the time of Fajr, the thought of death, grave, hereafter, and reckoning came to the mind of Hazrat Ali Al-Murtaza (RA). So, he went to Medina's graveyard. He went there and called out in a harrowing voice and said:

O people of the grave! Peace be upon you, and may Allah's mercy and blessings be upon you. A voice told him peace be upon you too, and may Allah's mercy and blessings be upon you. Then a voice came from the graves saying, O Ameer-ul Momineen! Let us know what happened after we left.

Hazrat Ali (RA) said that those who were your wives had married again. Your wealth has been divided, and your children have become orphans. Other people have come and settled in the buildings you built. Here's the news we had. Now please tell me what news you have. The voice came! Our shrouds are torn. Our consciousness is scattered. Skins are torn to pieces. The eyes have flowed over the cheeks. Blood and pus started flowing from the nostrils. We have received the deeds that we sent forward. And what we had left behind, we lost, and we have mortgages. (Muajam Karamat al-Sahabah P94)

## **4.42. The love of Hazrat Ali (RA) and Hazrat Umar (RA)**

Ameer-ul Momineen Syedna Ali bin Abi Talib (RA) was once wearing old and worn clothes, sitting in a shabby state, and was engaged in dhikr. One of his slaves, Abu Maryam (ra), came close to him and sat down and asked pitifully.

O Ameer-ul Momineen! I have come to you with a request. Hazrat Ali (RA) said! O Abu Maryam! What is your request? He said I request that you remove this chador from your body. It has become ancient and rotten. Hazrat Ali (RA) placed the corner of the sheet over his eyes and started crying. Abu Maryam (ra) was ashamed and said: O Commander of the Faithful! If I had known this would hurt you, I would never have asked you to remove your cloak. When Amirul Momineen's (RA) tears stopped, he said while wiping his tears! O Abu Maryam! My love for this blanket is increasing daily because my Khalil and Habib gave me this cloak as a gift.

Abu Mariam asked in surprise. O Ameer-ul Momineen! Who is your friend? Hazrat Ali (RA) said! My Khalil is Umar bin Khattab (RA). Hazrat Umar (RA) was very sincere, and Allah Ta'ala treated him well. Then Hazrat Ali (R.A.) started crying again until a resounding sound came from his blessed chest.

(Tarikh al-Madinah al-Munawara 3/938)

#### 4.43. Hazrat Ali's (RA) participation in Hazrat Umar's (RA) marriage

Hazrat Umar al-Farooq (RA) married Hazrat Atika (RA) bint Zayd bin Amr bin Nawfal in 21AH, and he (RA) gave a wedding dinner. He invited all his friends. Hazrat Ali (RA) was also invited to participate. After finishing eating and drinking, Hazrat Ali (RA) said to Hazrat Umar (RA) that it is permissible to talk to the bride (Hazrat Atika RA) as a gesture of good humor (because of his sincerity). Hazrat Umar (RA) said yes, that's right. Hazrat Ali (R.A.) reminded Hazrat Atika (R.A.) of some of his poems while he was outside the private veil (which he recited in a state of grief over the death of his ex-husband Abdullah bin Abi Bakr (R.A.).

The first poem was:

فَأَلَيْتُ لَا تَنْفَكُ عَيْنِي حَزِينَةً  
عَلَيْكَ وَلَا يَنْفَكُ جُلْدِي أَغْبَرًا

I wish my sad eyes would not stop  
on you, and my skin will not be removed from the dust

Hazrat Atika (RA) started crying at this reminder. Hazrat Umar (RA) heard it and told Hazrat Ali Murtaza (RA)!

O Abu Al-Hasan! You are making her sad. What do women do in the same way?

(Book "Nasab Quraish" Musab Zubiri, Tazkirah of the son of Udi bin Ka'b, Vol. 1, p. 365) (Al-Isteyab by Ibn Abd al-Barr, vol.4 p355) (Book of Al-Tamheed Laban Abd al-Barr vol. 6 p. 252 under Marwiyat Yahya bin Saeed No. 46) (Asad al-Ghabah of Ibn Athir al-Jazari, Vol. 5, p. 498, mention of Atika bint Zayd)

#### 4.44. The dream of Hazrat Ali (RA)

Hazrat Ali (RA) says that one night during the caliphate of Hazrat Umar (RA), I saw in a dream that the Messenger of Allah (ﷺ) was alive and offering morning prayers in the Prophet's Masjid. I am also in worship with him. After returning the salutation, the Holy Prophet (ﷺ) sat with his back against the wall of the Prophet's Masjid. A woman came from the front with a plate full of dates in her hand and placed that plate in front of the Holy Prophet (ﷺ).

Rasulullah ﷺ took one date from this plate, put it in my mouth, and distributed all the remaining dates among the worshippers. My heart wanted that Rasulullah ﷺ would grant me one more date. At that moment, my eyes opened, and I tasted sweets and dates on my tongue. In the heart, there was also the light and the server of the visitation of the Holy Prophet ﷺ. Right at the time of the morning

prayer, the eyes were opened. I immediately came to the Prophet's Masjid. I saw! Ameer-ul Momineen Hazrat Umar bin Khattab (RA) is leading the prayer. I immediately joined the prayer.

After the prayer, Hazrat Umar (RA) sat with his back against the wall of the masjid in the same way. A man offered him a plate of dates. Just like in my dream, Rasulullah ﷺ gave me a date earlier. In the same way, Hazrat Umar (RA) also gave me one date, just like the rest of the dates were distributed by the Messenger of Allah ﷺ to the worshippers, so Hazrat Umar (RA) also distributed them.

I said, O Ameer-ul Momineen! I would have been blessed with more dates. Hearing this, Hazrat Umar (RA) said! O Ali (RA)! If the Messenger of Allah ﷺ had given you another date at night, I would have given you another date at that time, too. How can I give you another date when Rasulullah ﷺ did not give you another date at night?

I said in my heart, O Allah! How did Hazrat Umar (RA) know about my dream? He said: O Ali (RA)! A believer sees such things with the light of faith.

Hazrat Ali (RA) said: O Umar (RA)! You said the truth. I have seen what you have said in a dream at night, and the taste that came in the palm of the Prophet's (ﷺ) hand that night came from your hand. Subhan Allah

(Azala-tul-Khifa)

#### **4.45. Karamat of Hazrat Ali Al-Murtaza (RA)**

The army of Hazrat Ali (RA) passed through a field where water was scarce while going towards Maqam Safin. The whole army was thirsty. A monk lived in a church nearby. He said that you can get water two miles from here. Some people asked Hazrat Ali (RA) for permission to drink water there. Hearing this, he rode his mule to one side and pointed to a place to dig the ground.

So, people started digging the ground at that place, and a stone appeared. People tried hard to get it out but didn't get out of it. Seeing this, Hazrat Ali (R.A.) was filled with glory. He rolled up his sleeves, grasped the stone firmly with both hands and pulled it outside. A spring of lovely and transparent water came out from under it. All the army got well watered and drank water. People also watered their animals and filled their water bags. Then Hazrat Ali (RA) put the stone in the same place.

When the Christian monk of the church found out about this, he came out of the church, went to Hazrat Ali (RA), and asked him! Are you an angel? He said! No.

He asked! Are you a prophet? He said! No. Then he asked who are you? Hazrat Ali (RA) said! I am a companion of the Prophet Akhir-ul-Zaman Khatam-ul-Anbiya ﷺ and the Holy Prophet ﷺ has bequeathed me a few things. After listening to their words, that Christian monk became a Muslim after reading the word (Kalima Shahadat).

Hazrat Ali (RA) asked him! Why did you not accept Islam for such a long time? The monk said that it is written in our books that a spring is hidden near this church. This fountain will be revealed by a person who will be a prophet or a companion of the prophet. So, I and many monks before me stayed in this church waiting. Today, you have revealed this fountain, so my intention came true. That's why I accepted your religion.

Hearing the monk's speech, he wept so much that his beard became wet with blessed tears. Then he said! I am also mentioned in the books of these people.

This monk became a Muslim, joined his servants in this army, and was martyred while fighting against Syria. Hazrat Ali (RA) buried him with his blessed hand and prayed for forgiveness. (Shawahid al-Nabuwah)

## **4.46. Saeed from mother's womb**

Hazrat Ibrahim bin Abdur Rahman (RA) narrates that Hazrat Abdul Rahman Bin Auf (RA) fell unconscious once. After some time, he came to his senses and spoke! Just now, two terrifying angels came to me and said to me! Take him to the Court of Allah, the Mighty, and the Trustworthy. Meanwhile, another angel came and said to leave him. Saadat progressed and became associated with him when he was in his mother's womb. (Kunz Umal)

## **4.47. Mother, I cannot leave the religion of Muhammad (ﷺ)**

When Hazrat Saad bin Abi Waqqas (RA) accepted Islam, his mother stopped eating and drinking and began to starve so that he would leave this religion. It was a time of trial for Hazrat Saad (RA) when his mother said that she would remain in this state until she left this religion.

Hazrat Saad bin Abi Waqqas (RA) replied to his mother!

يَا أُمّاه! لو كانت لك مائة نفس فخرجت نفسا نفسا ما تركت ديني

هذا فان شئت فكل وان شئت فلا تأكل

Oh, mother! If you had the water of a soul of pride, you would have come soul by soul. I would not have left my religion. This, if you want, eat it, and if you wish to, don't eat it.

So, seeing his persistence, the mother started eating. (Tafsir al-Qurtubi)

#### **4.48. Bad dua of Hazrat Saad bin Abi Waqqas (RA)**

Hazrat Jabir bin Abdullah (RA) narrates that some people of Kufa complained about Hazrat Saad bin Abi Waqqas (RA) to Ameer-ul Momineen Hazrat Umar (RA). Hazrat Umar (RA) sent a companion to Kufa to investigate. He investigated on his own and found nothing but good about him. Then he gathered all the people in Kufa in the masjid and told them they should tell Governor Saad bin Abi Waqqas (RA) their complaints. The whole congregation remained silent. When they asked again and again, a person stood up and spoke! If you ask us by swearing, then listen! Saad (RA) does not share equally with everyone, does not walk alone in the army, and does not do justice in judgment.

Hazrat Saad bin Abi Waqqas (RA) said! O Allah! If this person is a liar, prolong his life, extend his narrow hand, and put him in temptations.

Hazrat Abdullah bin Umar (RA) says that I saw this person who had become very old, his eyebrows were hanging over his eyes, he had become poor, he was so unfortunate that he used to tease the female servants on the way. And what he used to indicate to him with his eyes. He would reply that I am very old and afflicted when asked how you are.

(Sahih Bukhari and Muslim, Bayhaqi)

#### **4.49. Earthquake with slogan Takbir**

After winning the battle of Qadisiya, Hazrat Saad bin Abi Waqqas (RA) he raided the city of Homs in Syria. It was a mighty fort of the Romans. Caesar of Rome had sent a great army to protect this city. When Hazrat Saad bin Abi Waqqas (RA) reached this city with his army, he ordered this army to shout "La Allah illa Allah, Allah Akbar" together loudly.

So, the whole army raised a loud slogan, and an earthquake occurred in that city so strong that all the buildings started shaking. When the slogan was shouted for the second time, the walls of the fort and the city began to fall. The Roman army was so terrorized that it could not take up arms in front of your army. He reconciled with the Muslims by paying a large sum as jizya. (Azala-tul-Khifa)

## **4.50. The end of the enemy of the Companions**

A person insulted Sahabah Karam (RA) before Saad bin Abi Waqqas (RA). He stopped and told him to stop your evil act; otherwise, I will pray for you. This arrogant and audacious person said I don't care about your wrong prayers. Your false prayers can't harm me.

On hearing this, he became glorified, and at the same time, he prayed to Allah:

O Allah! If this person has insulted the beloved Companions of your beloved Prophet ﷺ, then show him the sign of your wrath and punishment today so that others can learn from it. After this supplication, as soon as the man came out of the masjid, suddenly, a mad camel rushed towards him and grabbed him with its teeth, knocked him down, and sat on him, which shattered his bones, and he died. (Dalail al-Nabuwah)

## **4.51. The face turned towards the back**

It was a woman's habit to peek into the Hazrat Saad bin Abi Waqqas (RA) house in search of his household conditions. When he found out, he forbade her to do so. But despite being banned, she did not stop. One day, he saw her doing the same thing again, and then he came in glory and spoke! May your face be disfigured. These words immediately turned the woman's neck and face towards her back. (According to Ibn Asakar)

## **4.52. An army of sixty thousand Mujahideen was sent down the river**

Hazrat Saad bin Abi Waqqas (RA) was the army commander who attacked Iran. On the way, they had to cross the Tigris River to reach Iran, and there needed to be more boats for that many people. Hazrat Saad (RA) ordered the army to descend into the river. He started walking ahead, reciting this dua:

نستعين بالله ونتوكل عليه وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

We seek help from Allah, and we rely on Him. Allah suffices us, and He is the best disposer of affairs. There is neither might nor power except with Allah, the Highest, the Great



People on horseback, camel riders on camels, and pedestrians on foot with their belongings passed through the river as caravans passed through the plains, talking freely to each other.

Usman Nahdi (ra) Tabei says! On this occasion, the bowl of a companion fell into the river, so the river's waves carried the bowl to the bank, where it landed. Those Companions recognized his cup and picked it up. The number of soldiers in this army was sixty thousand. (Dalail al-Nabuwah)

### **4.53. Blessings in life**

A man was suffering from a hazardous and life-threatening disease, and his hope of life was over. He appeared in the service of Hazrat Saad bin Abi Waqqas (RA) and began to cry and cry to him, "O companion of the Messenger! My children are still very young. I don't see anyone to raise them after my death, so pray for me that I live till the children grow up.

Seeing the state of his illness, Hazrat Saad (RA) felt sorry for him and prayed to Allah for him, saying, O Allah! Give this person health and safety. After your prayers, he was cured of this disease, and he lived for twenty years after this prayer.

(According to Bayhaqi)

### **4.54. Transfer of dead body from one grave to another grave**

Hazrat Talha (RA) was buried in Basra after his martyrdom. His grave was blessed in a low-lying area, submerged in water when it rained. An older adult there saw several times in his dream that Hazrat Talha (RA) was coming to him and saying change the place of my grave.

So, this person narrated his dream to Hazrat Abdullah bin Abbas (RA). He bought a house from a companion for 10,000 dirhams, dug a grave in it, removed the body of Hazrat Talha (RA) from her grave, and buried it in a new tomb.

When his grave was dug, it was filled with water. When he was taken out, his blessed body was perfectly sound and fresh, like a living human being.

(Book of Ashra Mubashera)

## **4.55. Victory of Fustat (old Cairo)**

In the war of Egypt, Hazrat Amr bin Aas (RA) and his army besieged the fort of Fustat (Cairo) for several months, but there was no way to conquer this vital fort. He requested Ameer-ul Momineen Hazrat Umar Farooq (RA) to send more troops.

Hazrat Umar Farooq (RA) sent ten thousand mujahideen and four generals and wrote that each mujahid in these four generals was equal to one thousand soldiers. Among them was Hazrat Zubair bin Awam (RA). Hazrat Amr Bin Al-Aas (RA) made Hazrat Zubair Bin Awam (RA) the commander of the besieging army.

Hazrat Zubair bin Awam (RA) walked around the fort and assessed its strength. Then, you realize that conquering this fort is a challenging task. He said while addressing one of your troops!

O brave men of Islam! Watch! Today, I sacrifice my life to Islam. After saying this, he fixed a ladder on the fort wall, climbed it, and raised the slogan of Allahu Akbar. And he immediately jumped inside the fort. He alone fights the army inside the fort and manages to open the gate of the fort. As soon as the fort's entrance was opened, the Islamic army entered the fort with an invasion. The Muslim army eventually won a fierce battle inside the fort. The unparalleled bravery and courage with which this strong and stable fort was conquered quickly was no less than a Karamat. Commander of the military, Hazrat Amr bin Al-Aas (RA), was stunned to see the wisdom, courage, and presence of the mind of Hazrat Zubair bin Awam (RA). (Book of Ashra Mubashera)

The Holy Prophet (ﷺ) had said that during the Battle of Badr, Hazrat Gabriel (A.S.) came down with an army of angels in the form of Hazrat Zubair (RA) wearing a yellow turban. (Kunz Umal)

## **4.56. The well became a grave**

A woman named Arwa bint Awais. He went to the Ruler of Madinah, Marwan bin Hakam, and filed a case that Hazrat Saeed bin Zayd (RA) had encroached on my land. Marwan bin Hakam called Hazrat Saeed bin Zayd (RA) and asked about this land. He spoke! I heard Rasulullah (ﷺ) saying that whoever wrongfully occupies even a piece of land equal to someone's pillow will be given a ring of seven lands on the Day of Judgment. How is it possible that I will occupy someone's land?

After hearing his answer, Marwan said to this woman! O woman! Now, I will not call any witness from you. Go and take this land.

Hazrat Saeed bin Zayd (RA) heard this and prayed to Allah. O Allah! If this woman is a liar, let her become blind and die on this earth.

So, after some time, he realizes that the woman has become blind and walks by holding on to the wall. One day, she fell into a well on the same land and died, and no one pulled her out of the well. That is why that well became her grave. (Mishkout Sharif)

## **4.57. The extreme of self-sacrifice**

Hazrat Abu Jahm bin Huzaifah (RA) says that I went out in search of my cousin in the battle of Yarmouk and that he was a participant in the struggle. I took a pitcher to give him water if he was thirsty. By chance, he was found lying on the ground in a state of death and dying. I said will you drink water. He indicated yes. Meanwhile, another gentleman who was lying nearby was injured and was close to death. He sighed.

My cousin also heard the sound of his sighs, so he signaled to me to give him water first. I went to him with water and saw that he was Hisham bin Abul Aas (RA). I had just reached him when another wounded man was lying nearby, nearing his end. He sighed. Hazrat Hisham (RA) instructed me to give him water first. By the time I reached the third victim, his soul had already departed. I immediately turned towards Hisham (RA) and saw that he had also passed out. Then I came to my brother and saw that he had also left this world. (Ibn Kathir)

## **4.58. Shroud in the forest**

Hazrat Abu Zarr Ghafari (RA) was traveling somewhere, and his wife was also with him. Along the way, his health worsens, and it starts to feel like it's his last time. His wife started crying, seeing his condition. He asked his wife why you were crying. She said that if you died here, we have nothing, and I am alone.

Hazrat Abu Zarr Ghafari (RA) said! You don't need to worry. I heard the Messenger of Allah (ﷺ) saying that one of my Companions will die in the forest, and a congregation will attend his funeral prayer. I am sure I, who died in the forest, will be among the Sahabi. So, you don't need to worry; wait. After saying this, he died after some time.

Hazrat Abu Zarr Ghafari's (RA) wife says that it was only a short time after his death that a party came there on horseback. When they saw me, they came to me, and when they saw a dead body with me, they removed the shroud from their side and arranged for his bath. They prepared the funeral and buried him after that, offering the funeral prayer. (Kunz Umal)

## **4.59. No effect of poison on Hazrat Khalid bin Waleed (RA)**

During the war campaigns in Syria, Hazrat Khalid bin Waleed (RA) left for the next campaign without any delay after the victory of Alis, and he besieged Hira. Hearing the news of the arrival of the Muslims, the people there entered the forts and closed the fort. Hazrat Khalid bin Waleed (RA) besieged these forts for several days and did not fight so that these people might come to the right path. Still, when he did not see any progress from their side, Hazrat Khaled bin Waleed (RA) attacked and killed the population of the city and occupied the hinterlands. Fed up with the siege length, Amr bin Abdul Masih, the ruler of Hira, left the fort with other chiefs and came to the Hazrat Khalid bin Waleed (RA) service. Hazrat Khalid bin Waleed (RA) spoke to Amr bin Abdul Masih.

One of Amr's companions brought out a packet of poison, which was offered to Hazrat Khalid bin Waleed (RA). Hazrat Khalid bin Waleed (RA) asked him why he had brought him along. He said that if I do not treat my people well, I will die by eating this poison and will not be able to see the humiliation and destruction of my people.

Hazrat Khalid bin Waleed (RA) took the poison from his hand, took the poison out of it, placed it on his palm, and spoke! If there is no time for death, even poison cannot have its effect. Along with this, Hazrat Khalid bin Waleed (RA) said these words.

(بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ رَبِّ الْأَرْضِ وَالسَّمَاءِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ دَاءُ الرَّحْمَنِ الرَّحِيمِ)

(In the name of Allah, the best of names, the Lord of the earth and the heavens  
It does not harm with His name the disease of the Most Gracious, the Most Merciful)

As soon as he uttered these words, he swallowed the poison. When this old infidel saw Hazrat Khalid bin Waleed's (RA) display of faith and belief in Allah, he was stunned, and all the people present were surprised. He called out.

**“As long as even one person of your glory is present in you, you cannot fail in your purpose”**

## **4.60. Introducing Hazrat Saad bin Ubadah (RA) from the grave**

Hazrat Jalaluddin Basri al-Dimashqi (ra) has written in his book "تحفة الأنامر في فضائل الشام" "that the people of Damascus know that the grave of Hazrat Saad bin Ubadah (RA) is located in Maleeha village inside Damascus.

Hazrat al-Dimashqi (ra) says that Sheikh Arif Abu Ishaq Ibrahim bin Sheikh Arif Abdullah Aramvwi (ra) says that he visited the grave of Hazrat Saad bin Ubadah (RA) many times. Once, he wondered whether this grave belonged to Hazrat Saad (RA). He felt like sitting there. He saw that the upper part of the grave opened, and a long-haired, dark-colored Bedouin came out with a spear on his shoulder and said, "I am Saad." My eyes widened in panic. I am convinced this grave belongs to Hazrat Saad bin Ubadah (RA). I recited the Holy Quran for his reward and returned after praying for him. Hazrat Saad bin Ubadah (RA) died in the region of Syria during the Caliphate of Siddiqui.

### **4.61. Satan woke up for prayer**

Hazrat Allama Jalaluddin Rumi (ra) writes in his "Masnavi" that once someone entered the palace of Hazrat Amir Muawiya (RA) and woke him up for prayer. He is surprised to see him and asks who you are and how you came here.

How did you come, and why did you wake me up? He said! I am Satan, and I have woken you up for prayer. He was surprised and asked him in surprise, your job is to make people sin, and You woke me up for prayer, which is a good deed. Satan said!

O Commander of the Faithful! If you had been sleeping and your prayer had been missed, you would have cried so much and cried to Allah Almighty so much that Allah would have loved you and accepted your prayer. He would have given the reward a thousand times like it happened once before. I envy Allah's righteous servants, so I woke you up so you will be rewarded with only one prayer.

(Masnavi Maulana Rome)

### **4.62. The guidance of Hazrat Safina and lion**

Allama Ibn Athir (ra) has written a narration in his famous book "Asad al-Ghabah" that Ibn Mankader (ra) says! Hazrat Safina (RA) told me I was in a boat that broke down on the way (due to bad weather), so I got on one of its planks and slowly walked to the shore. When I landed on the beach in a forest, I saw a lion standing before me.

I told him! O Lion, I am Safina, the freed slave of the Lord of the Two Worlds (ﷺ). Hearing this, the lion bowed his neck and started walking towards the path, taking me to safety. When I reached the path, it made a peculiar sound and moved to the other side. I understand that it has gone by for me. (Mishkout Sharif)

## **24.63. The incident of Hazrat Abdullah bin Huzaifa (RA)**

Hafiz Ibn Kathir (ra) and Hafiz Ibn Asakar (ra) narrate the event's details and speak!

Hazrat Abdullah bin Huzaifa (RA) was arrested by the Roman soldiers and brought before their king. The king told him that if you become a Christian, I will set you free, but I will give you a high position in my kingdom and marry you to my daughter.

Hazrat Abdullah bin Huzaifa (RA) replied! It is nothing if you give me your kingdom and the kingdom of all Arabs and want me to turn away from the religion of the Prophet Muhammad ﷺ even in the blink of an eye, then this is also impossible. The king said! Then I will kill you.

Hazrat Abdullah bin Huzaifa (RA) said! Yes! It is your choice. So, at that time, the king ordered that he will be crucified. As soon as he heard the king's order, they stood him next to the cross and started driving nails into his hands and feet. During this time, he was repeatedly asked to accept Christianity. Hazrat Abdullah bin Huzaifa (RA) used to say with complete patience and independence! No way. Finally, the king ordered to take him off the throne. Put oil in a brass pot and heat it well. So, it was presented.

The king ordered another Muslim prisoner to be put into it before him. That Muslim was dead in seconds; his flesh was burnt, and his bones were visible. Then the king said to Abdullah bin Huzaifah (RA)! Watch! There is still time; accept the word. Otherwise, you will also be thrown into the fire cauldron and burned.

He still said with the zeal of your faith! I can't leave the religion of Allah. At the same time, the king ordered that he should be put on a spinning wheel and put in oil. Tears flowed from his eyes when he was put on the wheel to be thrown into the fire cauldron. At that time, the king ordered them to stop. He took him off the wheel and called him. He had hoped that his thoughts might have changed after seeing this torment. He will listen to me and become part of my kingdom by accepting my son-in-law's offer. But this desire of the king turned out to be in vain.

When asked, he said that I cried because Alas! Today, there is only one life that I am sacrificing in the way of Allah with this punishment. I wish! If I had one soul in my every hair, I would have offered them one by one today in the way of Allah.

In some narrations, it is also said that he was kept in prison and was stopped from eating and drinking. After several days, wine and pork were sent, but Hazrat Abdullah bin Huzaifa (RA) ignored them, even when they were starving. The king called and found out the reason for not eating. He replied that it was permissible for me to eat them in this situation, but I did not want to give an enemy like you a chance to be happy.

The king said! Well, if you kiss my head, I will release you and your companions from prison. He accepted it and kissed the king's head. The king also fulfilled his promise and released him along with his companions.

When Hazrat Abdullah bin Huzaifa (RA) was released from here and reached Hazrat Umar Farooq (RA), he seated him on the pulpit of the Prophet (ﷺ) with great politeness and spoke! Abdullah (RA)! Tell us your story. So, when he started narrating the incident, tears began flowing from Hazrat Umar's (RA) eyes.

Hazrat Omar (RA) said! It is the right of every Muslim to kiss the forehead of Hazrat Abdullah Bin Huzaifa (RA), and I kiss his forehead first. Then, all the Muslims in the masjid kissed him on the forehead.

(Ibn Kathir Volume III)

## **4.64. The power of Hazrat Abu Hurairah's (RA) memory**

When Hazrat Abu Hurairah (RA) became a Muslim, his old age had already started. He was often forgotten. So, one day, he appeared in the service of the Messenger of Allah ﷺ and spoke! O beloved of Allah ﷺ! I hear your words, but I forget. The Prophet ﷺ said! Spread your cloak. He spread the sheet.

The Prophet ﷺ gestured with his two hands as if he was putting something in this sheet. He spoke! Abu Hurairah (RA)! Make a knot of this sheet. So, he tied the knot. After that, his memory became such that he did not forget anything. He was always concerned about collecting hadiths. That is why most narrations belong to him.

Once, Caliph Abd al-Mulk bin Marwan thought that Hazrat Abu Hurairah (RA) narrated many hadiths. Are these narrations from the words of the Messenger of Allah ﷺ or are he described in its meaning? Once, he invited Hazrat Abu Hurairah (RA) and the Companions. He hung a curtain, seated two scribes behind it, and told them to write down whatever Abu Huraira (RA) said. Two people sit so that they can be confirmed among themselves. When the party began, Khalifa Abd al-Malik said! Hazrat! You have heard many things from the Prophet ﷺ. Please tell us some of them. Syedna Abu Hurairah (RA) narrated one hundred hadiths in this meeting, and the writers wrote them down. No one found out about this, and the party was dismissed.

The Caliph invited Hazrat Abu Hurairah (RA) again a year later. This time, again, he made the same people sit behind the curtain and asked them to compare the hadiths they wrote last year with those narrated today and see if there was any difference. Hazrat Abu Hurairah (RA) came, and the gathering started. Khalifa

Abdul Malik told him you narrated hadiths last time, which we enjoyed listening to. Can you recite all those hadiths once again?

Syedna Abu Hurairah (RA) started reciting the same hadiths again, and the people sitting behind the curtain continued to see it mixed with the previous year's narrated hadiths. When they told the hadith, both were surprised that there was no difference between them, not even a single word. Thus, Allah Ta'ala had given him the power of memory.

(Heart-wrenching events)

### **4.65. Oath of Hazrat Anas (RA)**

There is a narration in Ibn Majah that Hazrat Anas (RA) says! Once, my paternal aunty got angry and threw something at her maid, which broke her tooth. People tried hard to get rid of the matter, but the tribe of this servant did not agree, and they said that they would break the tooth of this woman in Qasas. The matter came up in the service of Rasulullah ﷺ. The Messenger of Allah (ﷺ) gave the decision of Qasas, according to the Shari'ah, that this woman's tooth should also be broken in return.

After hearing the decision, Hazrat Anas (RA) said! O Messenger of Allah ﷺ! Will my auntie's teeth be broken? By the One who has sent you as a true prophet! Her teeth will not fail. The Messenger of Allah ﷺ said! Anas (RA)! What are you talking about? Qasas has been ordered in the Book of Allah.

Hazrat Anas (RA) said! She talked to the people of maid's nation to accept her deyat. After many discussions, they agreed to the debate, and thus, the aunty of Hazrat Anas (RA) was saved from having her tooth broken. On this, the Messenger of Allah ﷺ said! **لواقسم على الله لا يره** means that some people swear by Allah, then Allah fulfills their oaths.

Here, it is essential to understand that the swearing of Hazrat Anas (RA) that my maternal auntie's teeth would not break was not in opposition to the Messenger of Allah (ﷺ). Still, it was because of his complete trust in Allah and Allah (ﷻ) completed the matter. (Sahih Bukhari)



## 4.66. Duaa of Hazrat Anas (RA)

Abdullah bin Aban Thaqafi narrated that Hajjaj bin Yusuf sent me to arrest Hazrat Anas bin Malik (RA). I reached him with an army troop, and he was contentedly sitting in the masjid courtyard. I told him that the governor had invited you to the court. He said bitterly. Who is the governor? I spoke! Hajjaj bin Yusuf.

He said bored! May Allah humiliate him. He is rebellious. He is against the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). Then, he immediately got up, walked with us, and appeared before Hajjaj. The dialogue between the two is as follows:

Hajjaj: Is your name Anas bin Malik (RA)?

Hazrat Anas bin Malik (RA): Yes! My name is Anas bin Malik (RA).

Hajjaj: You curse us and ask evil to pray for us.

Hazrat Anas bin Malik (RA): Indeed! You are worth it.

Hajjaj: Why?

Hazrat Anas bin Malik (RA): Because you be disobedient to your Lord and oppose your Prophet (ﷺ). You honor the enemies of Allah and humiliate the friends of Allah.

Hajjaj: You know why I have called you.

Hazrat Anas bin Malik (RA): No! I know nothing.

Hajjaj: I have called to kill you in the worst possible way.

Hazrat Anas bin Malik (RA): If only I could believe that death and life are in your control when I worship you. But my faith is that without the command of Allah, you can not do anything wrong with me.

Hajjaj: Why? Can't I kill you?

Hazrat Anas bin Malik (RA): Not! Because the Messenger of Allah ﷺ has taught me such a prayer which if one recites it morning and evening, no oppressor can harm him. I have read that dua in the morning.

Hajjaj: Tell me that prayer too.

Hazrat Anas bin Malik (RA): May Allah! As long as I live, I cannot tell anyone this prayer.

Hajjaj: O doorman! Release him and get him out of the castle.

Gatekeeper: O Amir! We have arrested him with great effort and brought him here. You left him like that.

Hajjaj: What should I do? Wa-Allah! I saw two lions gaping on his shoulder. Some are going to cling to me. So, I was scared of him; he was thrown out of the court.

Hazrat Anas bin Malik (RA) taught this duaa to his brothers when he was dying. That prayer is as follows.

بِسْمِ اللَّهِ عَلَى نَفْسِي وَدِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَمَالِي وَوَلَدِي بِسْمِ اللَّهِ عَلَى مَا أَعْطَانِي اللَّهُ اللَّهُ اللَّهُ  
رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا ط اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ وَأَعْظَمُ مِمَّا أَخَافُ وَأَحْذَرُ عَزَّ جَارِكُ  
وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ ط اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ وَمِنْ شَرِّ كُلِّ جَبَّارٍ  
عَنِيدٍ ط فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ط إِنَّ وَلِيَّ اللَّهِ الَّذِي  
نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ • وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ •

In the name of Allah upon my soul and my religion. In the name of Allah upon my family, my money, and my children. In the name of Allah, upon what Allah has given me, Allah, Allah, Allah, my Lord, I do not associate anything with Him. Allah is more excellent, more outstanding, and more outstanding, glory be to Him, and greater than what I fear, and beware of the glory of your neighbor, and there is no god but You. O Allah, I seek refuge in You from the evil of myself, from the evil of a rebellious Satan, and the evil of every tyrannical, stubborn man. On Him, I rely, and He is the Lord of the Great Throne.

Verily, the guardian of Allah is He who sent down the Books, and He takes care of the righteous. May Allah's blessings be upon the best of creation, our master Muhammad (ﷺ) and his family. And all of his companions, with your mercy, the most merciful of the merciful.

(Murshid Hazrat Dr. Ghulam Mustafa Khan Quds Sira)

The words of this duaa are written in the Kunz al-Umal as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ بِسْمِ اللَّهِ عَلَى نَفْسِي وَدِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَمَالِي بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ  
أَعْطَانِي رَبِّي بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ شَيْءٌ دَاعٍ  
بِسْمِ اللَّهِ افْتَتَحْتُ وَعَلَى اللَّهِ تَوَكَّلْتُ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا أَنَا لَكَ اللَّهُمَّ بِخَيْرِكَ مِنْ خَيْرِكَ الَّذِي  
لَا يُعْطِيهِ غَيْرُكَ عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ إِلَّا أَنْتَ اجْعَلْنِي فِي عِيَادِكَ وَجَوَارِكَ مِنْ كُلِّ سُوءٍ وَمِنْ  
الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ إِنِّي أَسْتَجِيرُكَ مِنْ جَمِيعِ كُلِّ شَيْءٍ خَلَقْتَ وَخَلَقْتَ بِكَ مِنْهُمْ وَأَقْدَمُ بَيْنَ يَدَيَّ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ •

عَنْ أَمَامِي وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَتَحْتِي •

Allahu Akbar Allahu Akbar Allahu Akbar In the name of Allah upon myself and my religion. In the name of Allah, upon my family and wealth, upon everything my Lord has given me. In the name of Allah, the best of names, in the name of Allah, Lord of the earth and the sky. In the name of Allah, who does not harm with his name a disease." In the name of Allah, I opened, and in Allah, I trust Allah, Allah, Allah, my Lord, I do not associate with Him. I ask you, O Allah, for your goodness that no one else can give. Glory be to your neighbor, and may your rise be exalted, and there is no god but You, make me in your refuge and your protection from all evil and the accursed Satan. O Allah, I seek Your protection from all Something I created, and I guard You against them, and the oldest in my hands. In the Name of Allah, the Most Gracious, the Most Merciful. He was neither born nor returned, and no one was equal to Him. In front of me, behind me, on my right, left, above, and below me.

## 4.67. Desires of the heart

Once, four gentlemen were sitting near Baitullah after circumambulating. The names of these four were Abdullah bin Zubair (RA), Musab bin Zubair (RA), Abdullah bin Umar (RA), and Abdul Malik bin Marwan (RA). They were talking to each other when one of them said to express their wishes. And we go to Rukan Yamani and pray to Allah for this desire.

Hazrat Musab bin Zubair (RA) said that my heart desires to become the governor of Iraq, and I wish to marry two women, one Sakina bint Hussain (ra) and the other Aisha bint Talha (ra). She was the niece of Hazrat Ayesha Siddiqah (RA) and was trained by her. She had learned the knowledge of Tafsir-e-Qur'an and Hadith and narrated Hadith-e-Nabawi. She was a very pious woman. She had no second in knowledge, wisdom, and beauty. Hazrat Sakina bint Hussain (ra) belonged to Ahl al-Bayt, and her virtues were known to the world.

He said to Abdullah bin Zubair (RA), "Now go to Rukan Yamani and offer your supplication in the court of Allah." He prayed, O Allah! May I only die once I become the ruler of the holy Hijaz.

Then came the turn of Abdul Malik bin Marwan (ra). He went and prayed and said, "O Lord, make me the king of the East and the West so that no one can stand against me."

After him, Hazrat Abdullah bin Umar (RA) prayed that O Lord! Death will not come to me until heaven is made obligatory for me, and I want to see you in heaven.

Glory be to Allah, that place and time were also acceptable, so the prayers of the four were accepted according to their wishes.

## **4.68. Hazrat Imam Hasan (RA) and Hajj**

Hazrat Imam Hasan (RA) said once! I am humiliated to think how I will meet Allah Ta'ala. Although I never walked to this house (Khana Kaaba). After this incident, he performed Hajj on foot from Medina to Makkah for twenty years. Once he reached Haram-e-Ilahi and circumambulated the Kaaba. Then, after reading two rakats of "Tahiyat al-Tawaf" on Maqam-e-Ibrahim, he placed his face on Maqam-e-Ibrahim and continued to cry and keep humming and supplicating before Allah, saying,

"O Allah! O my Lord! Your humble servant is at your door. Your servant is at your door. Your beggar is at your door; your poor is at your door. You kept repeating these words over and over and crying. Then, when he came out of Haram Sharif, he passed by some poor people—those who had pieces of bread and were eating them.

Hazrat Hasan (RA) greeted them, and when these poor people called for food, he immediately sat beside them. Apologizing to them, he said that if these pieces of bread were not for charity, I would have sat and eaten with you. Because I belong to the Prophet's family and the wealth of charity is forbidden for us. That's why I can't eat it. Then he brought these poor people to his lodging, fed them, gave them some alms, and sent them away.

## **4.69. Covering up defects in the Companions**

Once, some Companions were sitting together near Hazrat Abdullah bin Abbas (RA), and the time for prayer was approaching. Suddenly, it was felt that someone's ablution was broken, and some lousy smell was also felt. It was obvious that the one among them whose ablution was broken would have been ashamed if he got up and performed ablution again.

Hazrat Abdullah bin Abbas (RA) stood up and said we should all perform fresh ablution. We will also get the reward of new ablution. Hazrat Abdullah bin Abbas's (RA) strategy saved a companion from embarrassment.

(Lataef-e-Ilmiya)

## **4.70. Hazrat Hasan bin Ali's (RA) patience and discipline**

Once, some guests came to the Hazrat Hasan bin Ali (RA) house, and he ordered the maid to serve some food. She brought a bowl of hot broth. As soon as she entered the door, suddenly her foot hit something, and she fell. The hot soup from the bowl fell on Hazrat Hasan (RA), significantly hurting him.

Hazrat Hasan (RA) was in a state of glory. She was afraid and immediately recited this verse. (والكاذبين الغيظ) (those who drink anger).

In the Holy Quran, Allah Ta'ala explained some of the qualities of the believers, one of which was this. Hazrat Hasan (RA) controlled his anger when he uttered these words and started smiling at her.

She then recited these words: (والعافين عن الناس) (The One who forgives people).

Hazrat Hasan (RA) spoke! Well, I have forgiven your mistake, so he uttered these words: (والله يحب المحسنين) (And Allah loves those who do good)

Hazrat Hasan (RA) said! Go, I set you free in the way of Allah.

Where he was so angry that he was thinking of punishing and where his mood changed as soon as he heard the words of the Holy Quran.

(Tafseer Ruh al-Bayan, al-Badayah wa al-Nihayah)

## **4.71. The Fort sank into the ground**

Hazrat Sharjeel Bin Hasna (RA) attacked the city of Alexandria with an Islamic army. The army of the infidels was protected in a robust and impregnable fort; before them, the Islamic army was encamped in the open field. The battle continued for several days, but the infidels were saved from being defeated because they were inside the fort.

One day, Hazrat Sharjeel bin Hasna (RA) addressed the disbelievers and spoke! O commander of the army of infidels! Listen! There are such people of Allah in our Islamic army at this time that if they order the walls of the fort to sink into the ground immediately, the fort will immediately fall into the ground. Having said this, he raised his hand towards the fort and uttered the Takbir loudly, and the entire fort immediately fell to the ground. And the army of the infidels inside the fort suddenly appeared, standing in the open field. Seeing this scene, the king of Alexandria lost his senses, and he fled the city out of fear, and the whole town came under the control of the Muslims. (Sirat al-Saleheen)

## 4.72. Conversation after death

Hazrat Nu'man bin Bashir (RA) narrates that Hazrat Zayd bin Khaira Ansari (RA) was on his way to Medina between Zuhr and Asr when he died suddenly. People covered him with a blanket and brought his dead body to his house.

When some women started to cry loudly between Maghrib and Isha, a voice came from inside the blanket, "O crying women!" be quiet. Hearing this voice, people removed the blanket from his face, and then he said with great sadness! Hazrat Muhammad Rasulullah (ﷺ) is the last Prophet; no one in the world teaches the Prophets (ﷺ), and this is in the Book of Allah. After saying so much, he fainted and then roared,

It is indeed said! Truly said! Abu Bakr Siddiq (RA), who is the Caliph of the Prophet (ﷺ), is Amin; although he is weak in body, he is vital in the work of Allah. This is in the early books of Allah Ta'ala. After saying so much, the tongue stopped again, and after a while of silence, these words came out from his tongue again.

It was indeed said! Truly said! The middle caliph, Ameer-ul Momineen, the servant of Allah, Umar bin Khattab (RA), did not consider the reproach of anyone who blamed Allah and used to prevent people from oppressing a strong person to a weak one. This is also written in the early books of Allah.

After that, he remained motionless for a while, and then these words came out of his tongue, and he started speaking loudly.

They are genuinely said! Truly said! Hazrat Uthman-e-Ghani (RA), the Commander of the Faithful, has mercy on the believers. Two things have passed, and four things remain; they are these.

1. People will be divided, and there will be no system for them.
2. All the women will start crying, and veiling will be done.
3. Judgment Day will be near.
4. Some men will eat others.

After that, he became speechless and did not say anything.

(Tabarani, Al-Badayah Wa al-Nihayah, Asad Al-Ghabah)

### **4.73. A bright example of two Companions**

Two companions of the Prophet (ﷺ) came to Indonesia. They did not preach, speak, or teach the Quran. They opened only one shop and did business, so honestly, the whole country became Muslim.

They used to do business with such principles that people liked to buy from their shop. But people used to see they would close the shop for some time. People ask that customers stand at your shop, and you still complete the shop. What is the reason for this?

They said that at this time, we worship Allah. We then asked them why you are taking leave one day. They said that it was Friday. People asked who taught you the rules and regulations of shopkeeping. They spoke! Our Prophet Muhammad taught these rules and regulations ﷺ. They said that if they have taught you, then you should teach us and make us like you. (Heart-wrenching events)

### **4.74. Abdal, Awtad and Iqtab**

It is narrated from Ibn Masoud (RA) that the Messenger of Allah (ﷺ) said! There are three hundred people in the creation of Allah Ta'ala whose hearts are like the heart of Hazrat Adam (AS). And among the creatures of Allah are forty men whose hearts are like the heart of Hazrat Musa (AS). Among the creatures of Allah, there are seven people whose hearts are like the heart of Hazrat Ibrahim (AS). Among the creation of Allah are three men whose hearts are on the heart of Hazrat Mikael (as). Among the creatures of Allah is a man whose heart is like the heart of Hazrat Israfil (as). Because of them, Allah revives, kills, sends down rain, grows plants, and repels evil.

(Holiya Al-Auliya. Abu Naeem)

### **4.75. Karamat of Hazrat Alaa bin Hazrami (RA)**

It is narrated from Hazrat Abu Hurairah (RA) that I saw strange things in Alaa bin Hazrami (RA). I don't know which of them is weirder. He said when we arrived at the bank of a river. He said to go down into the river after reciting Bismillah, your Rahmat, your Raheem. Our entire army went down into the river after reciting Bismillah. We crossed the river, and the water did not rise above the ankles of the camels. When we returned, we were with them in a forest and ran out of water. We complained to him. He prayed two rakats and then asked for dua. We saw a cloud over our heads, and then it started raining. We drank and collected water

and also watered our animals. One of our comrades died, so we buried him there in the sand. Then we started the journey, and we thought that some animals might not come and eat their dead body. When we came back, we saw that there was no grave. (Abu Naeem)

#### **4.76. The declaration of Hazrat Uqbah bin Nafi (RA)**

Historians of Islam Allama Waqidi and Amr bin Yahya narrate that Ameer-ul Momineen Hazrat Umar bin Khattab (RA) sent Hazrat Uqbah bin Nafi (RA) on an expedition to Africa, where he had to establish a military camp. When they reached the border of Africa, the entire area was densely forested and filled with wild animals, beasts, grazing, and blood-thirsty animals. It was far away to stay there and impossible to get there. Apart from this, the weather was arid, and there was a lot of water scarcity, which caused the army to face many difficulties.

Hazrat Uqbah bin Nafi (RA) gathered the army in this challenging situation, and while addressing them, he taught them to believe in Jihad and said: Let us seek help from our Lord. He prayed two rakats of Nafil for everyone and then prayed for rain. The prayers were not over when the clouds came, and it started raining. It rained so much that the forest got vegetative. All the army washed and watered their animals well. Water was collected, and everyone was refreshed. Afterward, Hazrat Uqbah bin Nafi (RA) stood on a mound and roared!

يَا أَهْلَ الْوَادِي - إِنَّا جَالُونَ إِنْ شَاءَ اللَّهُ فَاطْعُوا

O inhabitants of the valley! We are settling here, all of you, vacate the valley

Hazrat Uqbah bin Nafi (RA) said this three times. After that, people saw that it would not be long before the earth's animals, the birds of the trees, started leaving with their families. It seemed that there was an army of bloodthirsty beasts roaming the valley. Even small animals came out with their babies sitting on their backs. By evening, the entire area was empty. Hazrat Uqbah (RA) said to his army! Go down to the valley saying Bismillah and make your abode.

Historians write that Hazrat Uqbah bin Nafi (RA) was a companion of the Prophet (ﷺ). He was martyred in an accident in 36AH.

(Sir Ulam al-Nabla)



## **4.77. The difference between the attributes of Hazrat Adam (AS) and Iblis**

Abu Muhammad Maurizi (ra) says! Five traits in Iblis make him rejected and miserable.

1. He did not confess his sin.
2. He did not repent of the sin.
3. His Nafs did not rebuke him for sinning.
4. He neither apologized nor repented.
5. He was disappointed with the mercy of Allah Ta'ala.

### **Hazrat Adam (AS) did the opposite:**

1. He confessed his sin.
2. He regrets his mistake.
3. His Nafs rebuked him.
4. He immediately asked Allah for forgiveness for his mistake and repented for forgiveness.
5. He did not despair of Allah's mercy till the end.

Allah Almighty forgave him and accepted him in His presence.

## **4.78. The excellence of Hazrat Abdullah bin Masoud (RA)**

It is narrated on the authority of Imam Amish (ra) and Ibrahim Nakhai (ra) that a person complained to Hazrat Umar (RA) about Hazrat Abdullah bin Masoud (RA) that he was reciting the Qur'an with an upper heart. When Hazrat Farooq-e-Azam (RA) heard it, he became angry and spoke! I will tell you a story about him: I was at Abu Bakr Siddiq's (RA) house one night. At that time, we were engaged in some service to Rasool Allah (ﷺ). When we finished and came out and reached the Prophet's Masjid, we heard the voice of a person reciting. He ﷺ stood up and listened to his Quran with attention. I spoke! O Messenger of Allah ﷺ! You ﷺ signaled me to be quiet. Then that person bowed and prostrated, finished the prayer, sat down, and engaged in asking for forgiveness. Rasool Allah (ﷺ) said to me: Now tell me what you were asking and he (ﷺ) said! Whoever intends to recite the Qur'an as revealed should repeat it like Ibn Mas'ud (RA). We learned that he was Abdullah bin Masoud (RA) then.

Hazrat Umar Farooq (RA) says that in the morning, I went to Abdullah bin Masoud (RA) to convey this good news; he said that Hazrat Abu Bakr Siddique (RA) told me this news before you. He said I could never surpass Abu Bakr Siddiq (RA) in any good deed.

(Mustadrak Hakim, Musnad Ahmad)

## **4.79. Hazrat Suhaib bin Sinan bin Malik (RA)**

He is the first emigrant, a spender in the way of Allah, a successful trader, a believer who conquered the Nafs, a wise who understands the religion, a Mujahid who travels for the sake of their Lord, and those who attack for Him. He was the Companion who quickly accepted the words of Allah and His Messenger (ﷺ).

He speaks! Whenever Rasool Ullah ﷺ pledged allegiance to something in his life, I must have participated in it. Until the death of the Messenger of Allah (ﷺ), he was with him in all his campaigns and raids. If there were fear in front of him, I would go to the front; if there was fear of the enemy from behind, I would reach back. I never left him between me and his enemies. (Haliya-tul-Auliya)

## **4.80. Hazrat Abu Zarr Ghaffari (RA)**

Hazrat Sufyan Thauri (ra) says that one day, I saw that Hazrat Abu Zarr Ghafari (RA) was addressing the people standing in front of Kaaba Allah:

O people! When you go on a trip, you prepare for it. People responded! Yes. Then Hazrat Abu Zarr Ghafari (RA) said! The journey to doomsday is very long. So, prepare for that, too. After that, he said to prepare for big affairs. Fast to protect yourself from the heat of the Great Day. Abide by Tahajjud to avoid the terror of the grave. Say good things to appear on a great day; otherwise, keep silent. Give wealth in charity to avoid the harshness of this day. In this world, try only to seek the hereafter or what is lawful. Spend wealth only on family and in the way of Allah. O people! Greed has killed you people, but your greed will never be satisfied.

## 4.81. Hazrat Abu Darda's (RA) three favorite things

Hazrat Abu Darda (RA) said! If three things were not fun, I would prefer death. Hazrat Abbas (RA) says that I asked what they are.

He spoke! If I had not laid down my face for my Creator, day and night, had not been thirsty in the hot sun of the day, and had not sat in those assemblies where good words are fed like good fruits, then I would have no desire to live in the world. It wouldn't have happened.

Then he said! The perfection of holiness is that a person should fear Allah, even for a single particle. He should leave even a bit of halal with the slightest suspicion of being haram. In this way, he will build a strong wall between himself and Haram.

Allah Ta'ala has clearly stated in His Word:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

So, whoever does good, equal to an atom's weight (or a small ant), shall see it. (7) And whosoever does evil equal to the weight of an atom (or a small ant) shall see it. (8)  
(Surah Al-Zal Zal)

## 4.82. Aversion to having a servant

Hazrat Abu Darda (RA) wrote a letter to Hazrat Salman Farsi (RA) containing the following:

But later!

Oh, my brother! Seize health and leisure before diseases and preoccupations because it is not in the power of the servant to avoid the disease. Fear the bad supplication of the oppressed. Make the masjid your home. The Prophet ﷺ said that the masjid is the home of every pious person. Allah Ta'ala has promised comfort and peace for people whose homes are Masajid.

Oh, my brother! Have mercy on the orphans. Bring them close to you and share your food with them because the Messenger of Allah (ﷺ) had bequeathed these things to this person to remove the sadness from his heart and accumulate as much wealth as you can easily be thankful for. Because I heard from the Messenger of Allah (ﷺ) that on the Day of Resurrection, the owner of wealth will be brought to him who obeys Allah in this wealth. He will be in front, and his wealth will be behind him. Whenever there is an obstacle while passing through the bridge of Sirat, Mal (wealth) will tell him from behind. Let's go! Let's go! You have

paid the right of Allah Almighty in your wealth. Then he said! On the Day of Resurrection, the owner of wealth who has disobeyed the command of Allah Almighty in his wealth will be brought. His wealth will be on his shoulders while crossing the bridge of Sirat. His weight will cause him to slip again and again. His wealth will tell him if he perishes, why did you not pay the obligatory rights of Allah Ta'ala? He will continue to invoke death in the same way.

Oh, my brother! I heard that you have hired a servant. My brother, do your work with your own hands instead of having servants. Because the Messenger of Allah ﷺ said! A servant is constantly close to Allah unless he seeks help from a servant. When he hires a servant, it becomes obligatory for him to account for it. My wife asked me to have a servant, even though I was rich then. I wouldn't say I liked it because of the accountability.

Oh, my brother! Who will help you and me on the Day of Resurrection if we are fully accounted for and not even afraid of accountability?

Oh, my brother! Do not be deceived by being companions of the Messenger of Allah ﷺ because we have lived for a long time after him ,ﷺ and only Allah knows what has become of us after him ﷺ.

(Haliya-tul-Auliya)

### **4.83. The rank of Hazrat Muaz bin Jabal (RA)**

It is narrated from Hazrat Yahya bin Amr Shaibani (ra) that once Hazrat Omar bin Khattab (RA) said! If Rasool Allah (ﷺ) had bequeathed to us a man whom we would appoint as caliph after him, I would have found Muaz bin Jabal (RA) and made him caliph. When I would appear before Allah Ta'ala and be asked about his choice, I would ask Allah Ta'ala! Ya Allah! I heard your Prophet (ﷺ) saying that Muaz bin Jabal (RA) will stand as a group in front of the scholars on the Day of Resurrection. (Kunz Umal)

### **4.84. The time of death of Hazrat Muaz bin Jabal (RA)**

It is narrated on the authority of Hazrat Amr Bin Qays (RA) that when the time of death of Hazrat Muaz bin Jabal (RA) approached, he said to the people! Look, is it morning? They replied that it had yet to be morning. Then, after a while, he said again! Look, is it morning? Then they replied that it was not yet morning. So, after some time, someone said it was morning. Then Hazrat Muaz bin Jabal (RA) said! I seek refuge in Allah from a night whose morning will lead to the Fire. Welcome to

death. Death is a visitor who comes unexpectedly. There is a friend who comes into a state of starvation.

Ya Allah! I keep your fear in my heart and hope for you today.

Ya Allah! So, you know that I have never loved the world, nor do I want to live long enough to make canals and plant gardens in this world. But the thirst for grain, the harsh hours, the difficulties of travel, and the circles of scholars and dhikr. That is, I will forever miss some things. I am dying, and the thirst for these deeds will remain in my heart.

(Haliya-tul-Auliya)

## **4.85. The letter of the Messenger of Allah ﷺ to Hazrat Muaz bin Jabal (رضي الله عنه)**

Hazrat Abdullah Bin Ghanem (RA) narrates that when the son of Hazrat Muaz (RA) fell ill (in the plague). Because of this, Hazrat Muaz (RA) suffered greatly. I was there when his son died. After the death of his son, he received a letter from the Messenger of Allah ﷺ in which he said:

Bismillah ur Rahman ur Raheem

On behalf of Muhammad, the Messenger of Allah (ﷺ), peace be upon the afflicted Muaz bin Jabal (RA).

I praise Allah before you, besides whom there is no god!

But later!

May Allah grant you a great reward and bless us and you the opportunity to be grateful. Indeed, our lives, families, wealth, and children are the gift of Allah, and He has given us for a limited time. Allah Ta'ala allows profit through these things for a fixed period. When their time is up, He picks them up and takes them into His possession. When Allah Ta'ala has given you these gifts, you should be thankful for Him. Whenever Allah Ta'ala afflicts him with a trial, patience is obligatory. So, your son was also one of the blessed gifts of Allah Ta'ala. It was given to you by Allah Ta'ala for some time. Allah, the Exalted, has provided you a profit through it. In the end, Allah rewarded you and took it back. If you are patient, he will be a source of mercy, guidance, and nearness to Allah.

O Moaz (RA)! The two traits should never be combined in you. Otherwise, your reward will be lost, and eventually, you will regret it after your death. If you consider your suffering a reward, your suffering will be easy, and the perfect reward will

remain. In this way, you will get the reward from Allah Ta'ala, and the trouble that has descended on you will end as if it were written like this.

Peace be upon you.

(Mustadrak Hakim, Majma al-Zawaid)

## **4.86. Hazrat Abu Musa Al-Ashari (RA)**

Hazrat Azhar bin Abdullah (ra) says that Hazrat Abu Musa al-Ashari (RA), whose full name is Abu Musa Abdullah bin Qais bin Hadar al-Ashari (RA), once prayed in the Synagogue of John in Homs. When he came out of the synagogue, he praised Allah and spoke! O people! Indeed, you are in a time in which Allah gives one reward to the one who works for it; soon after you, there will come a time when the one who works for the sake of Allah will receive a double reward.

(Haliya-tul-Auliya)

## **4.87. Fear of secret polytheism**

Hazrat Ubadah bin Nasi (ra) narrates that once Hazrat Shaddad bin Aws (RA) passed by me, he took my hand and took me home with him. Then he started crying while sitting in the house. I also started crying seeing him. When he realized something, he said! Why are you crying? I said! I started crying after seeing you cry. Hazrat Shaddad bin Aws (RA) said! I remembered a hadith that I heard from the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ said! No doubt! I am most afraid of hidden polytheism and hidden lust in my Ummah. I spoke! O Messenger of Allah ﷺ, I am not inclined towards one of them. He spoke! I fear both of them. Then he said!

Listen! People should not worship the sun and the moon, nor should they worship idols, but they will start doing deeds other than Allah. (Haliya-tul-Auliya)

## **4.88. Abundance of temptations and blindness of hearts**

Once, Hazrat Umar (RA) was sitting in an assembly, and he spoke! Have any of you heard the hadiths from the Messenger of Allah ﷺ about temptations that stir like the waves of the sea? Hazrat Huzaifa bin Yaman (RA) said: I have heard. Hazrat Umar (RA) asked to recite that hadith. He said: I heard the Messenger of

Allah ﷻ saying! Mischief will be planted in people's hearts like straws in a mat. So, the heart that accepts these temptations will have a black dot in its heart, and the heart that refuses to accept these temptations will have a white dot.

Thus, all hearts will be divided into two types. One will die like a stone. No temptation will affect and harm his heart as long as the earth and the sky remain. Second, a heart as black as ash will be as blind as a blind vessel. This heart will not consider good deeds as good and will not consider bad deeds as bad. He will only care about the things filled with desires and will be a slave to his love. (Haliya-tul-Auliya)

### **4.89. Prohibition of sleeping upside down**

Hazrat Abu Zarr Ghafari (RA) says I was sleeping upside down in Masjid Nabawi once. The Messenger of Allah ﷺ passed by and shook me with his blessed feet and spoke! O Abu Jundab! What state of sleep is this? Undoubtedly, this is the way of Satan's sleeping. (Sunan Ibn Majah)

Rasool Allah (ﷺ) said! Allah does not like lying down like this. Sleeping like this is seen as evil. Many people are careless about this, and those who sleep this way make the excuse that we don't get any sleep from sleeping any other way. When asked, they will say we have a habit of sleeping like this. So, a habit is also formed by a person so he can change it by himself.

Hazrat Abu Zarr Ghafari (RA) says that the teachings of the Messenger of Allah (ﷺ) used to teach us about how to sleep, wake up, get up and sit to urinate, eat and drink, and govern.

### **4.90. Virtue of Hazrat Huzaifah bin Yaman (RA)**

Hazrat Ibrahim Tammi (ra) narrates from his father that we were sitting with Hazrat Huzaifa bin Yaman (RA), and he spoke! We were present with the Messenger of Allah ﷺ on the occasion of Ghazwah Ahzab. The night was very windy and freezing.

The Messenger of Allah ﷺ said! Is there anyone who brings me the news of Quraysh and will be with me on the Day of Judgment? All the people remained silent due to the severe cold. Then Rasool Allah (ﷺ) said it again and then a third time! But no one dared to go out in this cold.

Then he said! O Huzaifa! You go and bring me the news of Quraysh. When the Prophet ﷺ called my name, I had no other choice but to carry out the order. I got up and walked towards them. It was so cold and windy; I didn't feel cold or like walking in a hot bath. I got there and gathered the information I needed, and when I was coming back, I still felt like I was walking into a hot bath. I returned and told all the information to the Messenger of Allah (ﷺ). When I finished this expedition, I started to feel cold.

The Messenger of Allah (ﷺ) spread his cloak over me, and I slept soundly that night. When the morning came, the Messenger of Allah (ﷺ) said!

قم يا نومان (Awake O Sleepers)

(Sahih Muslim)

## 4.91. Forgiveness of the woman who watered the dog

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! A wicked woman was forgiven by Allah only because she saw a thirsty dog panting on the edge of a well. He was about to die of thirst. The woman removed her socks and tied them with her cloak, drew water from the well for the dog, and gave him water. Allah saved her from hell because of her good deeds.

(Sahih Bukhari)

## 4.92. Prophecy of Hazrat Abdullah bin Masoud (RA)

It was narrated from Hazrat Abdullah bin Masoud (RA) that the Messenger of Allah (ﷺ) said! A time will soon come upon the people when it will be lawful for them to sit in a corner. At that time, the same pious man could keep his religion safe by moving from one high mountain to another high mountain religion. He kept changing from one house to another. Just as a bird migrates with its young, and a fox with its young sometimes goes here and sometimes there.

Then he said! In this age, the good man who will establish prayer according to his knowledge, pay zakat, and stay away from people can only do so for goodness's sake.

Wa-Allah! I like the goats of Aphra that will graze in Salah Maqam more than the kingdom of Banu Nazair. All these will happen when such and such calamities appear. (Al-Mutalib al-Aliyyah, Kashf al-Khifa)



## 4.93. The shepherd and the fear of Allah

Hazrat Nafee (ra) says! Once, Hazrat Abdullah bin Umar (RA) went out to the suburbs of Madinah Tayyaba with his disciples. The disciples laid the table for the meal. Meanwhile, a shepherd passed by and greeted them. Hazrat Abdullah bin Umar (RA) said, "Come, brother, join us in the meal." He said that I am fasting. Hazrat Abdullah bin Umar (RA) said you fast even in extreme heat and graze goats in this condition. He spoke!

وَاللّٰهُ اِنِّىْ اُبَادِرُ اَيَّامِىْ هٰذِهِ الْخَالِيَةِ

Wa-Allah, I am taking share from these empty days

And he read this blessed verse:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ ( )

Eat and drink at ease for what you have sent before you in days past!

(Surah Al-Haqqa: 42)

To test his piety and asceticism, Hazrat Abdullah bin Umar (RA) asked him to sell one of his goats to us. We will give you its price and meat. You break the fast with meat. The shepherd said that none of these goats is mine. Instead, all these goats belong to my master. Hazrat Abdullah bin Umar (RA) said to him! If your master does not get a goat, what will he do to you? This shepherd turned away from him, raised his finger to the sky, and spoke! "فَاَيْنَ اللّٰهُ" Where will Allah go? (In other words, even if I escape from the worldly enslaver, Allah is watching where I will go after running from him)

Hazrat Nafee (RA) says that after listening to the words of the shepherd, Hazrat Abdullah bin Umar (RA) got into a strange state and he kept on repeating that the shepherd was saying "فَاَيْنَ اللّٰهُ" where will Allah go. When he returned to Medina, he bought all the goats and the shepherd from the shepherd's master, then freed the shepherd and gave all the goats to him as a gift.

(Asad al-Ghabah fi Ma'rifat al-Sahaba)

**Hazrat Hudefah bin Yaman (RA) said!**

**Today's hypocrites are different  
from the hypocrite of the  
Prophet's (ﷺ) time Instead,  
they are worse.**

**By that time, Hypocrites  
used to hide their hypocrisy  
and**

**Today, Hypocrites go for  
own Hypocrisy.**

# Chapter V

## (Period of the Tabeyien)



## 5.1. Hazrat Awais Qarni (ra) and Hazam bin Hayyan (ra)

Hazrat Hazam bin Hayyan (ra) narrates that I went to Kufa with the desire to visit Hazrat Owais Qarni (ra). I reached the river Euphrates in search of him. There, I saw a person alone performing ablution on the river and washing his clothes. I knew all the attributes and signs of Hazrat Owais Qarni (ra). I recognized him immediately. He had a fat body, a whitish complexion, much hair, a bald head, a thick beard, a wide lower cover sheet, a cloak like Ihram on his body, and a mark on his face. Approaching, I greeted him and extended my hand to shake his hands. He refused to shake hands.

Then I said! O Owais (ra)! Assalam Alikum! Oh, my brother! How are you?

Owais (ra) said! O Haram bin Hayyan (ra)! May Allah bless you. How are you? Tell me who gave you my address. I spoke! Allah Ta'ala.

Owais (ra) said! My Lord is holy. Indeed, the promise of my Lord is fulfilled. Hazam bin Hayyan (ra) says that I had never seen him before, nor had he seen me. So, I asked him how he identified me with my father's name.

By Allah! I have never seen you before today. He spoke! Aleem and Khabeer have told me. When your soul spoke to my soul, then my soul recognized your soul. Like living and moving people, spirits also have identities. Believers, even though they have never met, had no introduction, and have never agreed to speak to each other, yet they all know each other. They say by the Spirit of Allah no matter how far apart they are.

I requested that Hazrat! Tell me a hadith of the Holy Prophet (ﷺ) so that I can remember it after hearing it from your tongue. He spoke! I did not meet the Messenger of Allah ﷺ nor did I enjoy his company. However, I have seen those who saw him. Like you people, I, too, have hadiths. But I wouldn't say I would like to open the door to become a Qazi, Muhaddith, or Mufti. I have much work of my own. I asked after hearing this answer! Good! Recite a Quranic verse. I want to listen to the Quran in your language. I love you for Allah's sake. Pray for me and make some wills so that I remember them. So, he took my hand, started walking along the Euphrates, and then said!

The word of my Lord is the truest. The best word is His word, then read!

إِنَّ يَوْمَ الْفُضْلِ مِيقَاتُهُمْ أَجْمَعِينَ (٠)

Verily, the Day of Judgement (when Allah will judge between the creatures) is the time appointed for all of them,

(Surah Dukhan – 40)

After reciting this, he let out a sigh, and then he became silent. I assumed that he had fainted somewhere. Then he said!

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ( ) إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ( )

The Day when Maula (a near relative) cannot avail Maula (a close relative) in aught, and no help can they receive, (41) Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful. (42)

(Surat al-Dukhan: 41 – 42)

Then he looked at me and spoke! O Hazam bin Hayan (ra)! Your father is dead; soon, you, too, will die. Abu Hayyan is over. Is it heaven or hell for him? Ibn Hayyan! Adam (AS) died; Eve (AS) died. Ibn Hayyan! Noah (AS) and Ibrahim Khalil (AS) died. Ibn Hayyan! Musa Najiullah (AS) died. Ibn Hayyan! Dawood (AS) died. Ibn Hayyan! Muhammad Rasulullah ﷺ passed away. Ibn Hayyan! Abu Bakr (RA), the Caliph of the Muslims, passed away. Ibn Hayyan! My brother Omar bin Khattab (RA) was martyred. He was having said that, wow! Chanted (واعبراد) and prayed for mercy for him.

Hazrat Umar Farooq (RA) was alive then, and it was the last period of his caliphate. That is why I said that may Allah have mercy on him. Umar (RA) is still alive. Owais Qarni (ra) said! What I have said, if you understand it like this, you will know that we and you are among men. What has happened has happened.

After that, he recited blessings on the Prophet ﷺ and made short prayers and spoke! O Ibn Hayyan! You are commanded to keep repeating the Book of Allah, meeting peacemakers, and salutations upon the Prophets (ﷺ). I announce my death and your death, and always remember death. Please don't ignore it momentarily; go back and scare your people. And you were advising our Muslim brothers and striving for ourselves.

Beware! Do not leave the congregation, lest you lose your religion in ignorance and face the fire of hell on the Day of Judgment. Then he said, O Allah! This person thinks he loves me and has met me because of you, O Allah! To remind me of his face in heaven and to meet him in my home Dar al-Salaam. Wherever he stays in the world, keep him safe and secure, and let his farmland remain in his possession. Make him happy in a little world and make the portion of the world that You have given him easy. Make him grateful for Your gifts and blessings, and give him good rewards.

After making these prayers, Owais (ra) addressed me and spoke! O Hazam bin Hayan (ra)! Now, I entrust you to Allah. Assalam Alikum. I will not see you after today. I wouldn't say I like fame; I like solitude and anonymity. As long as I live in

the world with people, I will be sorrowful. Therefore, please do not ask about me or try to find me in the future. Your words will remain in my heart forever, but after that, I will not see you, and you will not be able to see me. Keep remembering me, and keep praying for me. I will also not forget you, In-Sha-Allah, and I will continue to pray for you.

After saying this, he went in one direction, so I also went with him to be with him for some more time, but he disagreed. We both separated from each other while crying. I stood watching him go from a distance. Then he turned aside and disappeared from my sight. After that, despite his prohibition, I searched for and asked people about him but could not find any trace of him. May Allah bless him and forgive him. After meeting him, not a week passed, and I didn't see him in my dreams. (Haliya-tul-Auliya)

## **5.2. Breaking the blessed tooth in following the Sunnah**

When Hazrat Uwais Qarni (ra) met Hazrat Umar (RA) and Hazrat Ali (RA), he asked! You are one of the friends of the Holy Prophet (ﷺ). Tell me which tooth of the Messenger of Allah ﷺ was martyred in the Battle of Uhud. Why didn't you break all your teeth following him? After saying this, he showed all his broken teeth! When the blessed tooth of the Holy Prophet (ﷺ) was martyred, I also broke one of my teeth. Then I thought that the other tooth might have been martyred. In this way, all the teeth were broken one by one. Then, I was relieved. Seeing this, both of them were shocked. They realized that this is the right of respect and love.

Hazrat Awais Qarni (ra) was not honored by the Prophet's (ﷺ) meeting. But the followers of the Sunnah left this world teaching respect after paying their full due. Although Hazrat Owais Qarni (ra) did not visit the Prophet ﷺ, he described all the images of the Prophet ﷺ in detail from Hazrat Umar (RA) and Hazrat Ali (RA). (Tazkirah-tul-Auliya)

## **5.3. Grave of Hazrat Owais Qarni (ra)**

It is narrated from Hazrat Abdullah bin Salama (ra) that during the caliphate of Hazrat Umar Farooq (RA), Muslims waged Jihad in Azerbaijan, and Hazrat Awais Qarni (ra) also participated in it. When we started returning from there, Owais Qarni (ra) fell ill. We accompanied him on the journey when he was sick, but he died on the way. At one place on the way, we suddenly saw that a grave had been dug, and water, shroud, and burial material were kept with it. We bathed him there, shrouded him, offered the funeral prayer, and then buried him in the same grave. One of our companions put a sign on the grave and said that if we

ever come back here, we will recognize this grave. But later, once we went to that side, we saw no sign of a grave or any grave. (Haliya-tul-Auliya)

## **5.4. The influence of companionship**

Imam Zainul Abidin (ra) advised his son Muhammad Baqir (ra) and spoke! Son! Don't stay with four men; don't stay with them even for a while on the way. Hazrat Muhammad Baqir (ra) said I was surprised they were so dangerous, and asked which men they were.

### **Imam Zain al-Abidin said!**

1. A stingy man. Never befriend him. Because he will betray you at a time when you will need it a lot.
2. liar man. He will make the far things near and the near far.
3. wicked man. Because he will sell you for a morsel or less.
4. He asked if morsel is understandable; what is the meaning of less than morsel? He said he gave you the hope of a morsel and will sell it.
5. Cutting off all connections with the relatives. Because I have seen many curses on it in the Holy Quran for those.

These were the priceless pearls of the father's company that the son was getting. There was a time when fathers used to advise their sons, and the sons used to listen to and follow them.

## **5.5. Advice of Hazrat Jafar Sadiq (ra) to his son**

Hazrat Hashim (ra) narrates that some of Hazrat Jafar Sadiq's (ra) disciples and friends said that once they attended Hazrat Jafar Sadiq's (ra) service and saw that he was advising his son sitting in front of him.

He spoke! Oh, my beloved son! Remember my will and advice and follow it. This will make your life blissful and enviable and your death also admirable.

### **The tips are as follows:**

1. O my beloved son! Whoever agrees to Allah's distribution of sustenance, Allah lets him contentment with his heart. The source ignores it. And the one who keeps an eye on other people's wealth out of greed and envy dies



- poor. A person not satisfied with the sustenance given by Allah Ta'ala accuses Allah Ta'ala of evil and wrong decisions, which is very destructive.
2. A person who considers his sin to be less thinks the sin of others to be more significant. And whoever underestimates the sin of others considers his own mistakes and sin as big and very dangerous.
  3. In return for this, A person who exposes the faults of others will reveal hidden defects at some point in his and his family.
  4. He who pulls out the sword of corruption from Niyam (sheathe) is killed by that sword.
  5. He who digs a pit for the death of others falls into it and dies.
  6. He who lives with fools and the ungodly is considered shameful and disgraced and is in the company of scholars and saints. He lives in what is considered respectable and honorable.
  7. A person who goes to harmful and undesirable places is blamed. That is, people call it evil.
  8. O dear son! Do not blame people for their faults; otherwise, they will blame you.
  9. Do not meddle in useless matters; otherwise, you will be humiliated.
  10. O, dear son! Speak the truth. Whether it is beneficial for you in the worldly sense or not. By this, you will be honored among your peers.
  11. O, dear son! Recite the Holy Quran abundantly.
  12. Try to publish and promote Islam.
  13. Do the commands of the good and the forbidden of the evil.
  14. Relatives who quarrel or try to break the relationship with you for some reason and dear friends who cut ties, if they stop talking to you, you take the initiative and try to convince them.
  15. Whoever asks you for something, give him something according to your ability.
  16. Be careful not to be greedy because greed creates division and hatred in hearts.
  17. Don't get caught up in people's faults because that is to expose yourself to people's tongues is synonymous.
  18. O, dear son! When you want to ask someone for something, ask a noble person because they are the center of wealth and generosity and are the principles of the foundation. The principles of the fruit of promotion are the fruit, and the sweetness of the fruit is due to the origin. Proof of originality being strong is based on pure lineage.
  19. Oh, my beloved son! If you want to meet someone, visit the scholars. Avoid the company of Fajir (sinner) because foolish people are like a rock from which a little water flow can not be expected. They are like a dry tree

whose leaves never turn green. They are like the land on which grass never grows.

Ali bin Musa Kazim (ra) says that my father, Musa bin Jafar (ra), strictly adhered to this advice until his death. (Haliya-tul-Auliya)

## **5.6. The fire of the hereafter made him oblivious to the fire of this world**

Hazrat Syedna Ali bin Hussain bin Ali (ra), whose title became Zainul Abidin (ra) after making much worship. He used to spend unaccountably in the way of Allah Ta'ala; he used to deliver goods to the homes of the poor and needy in the dark of night, and they did not know who was bringing them. This secret was revealed when he died, and goods stopped reaching the homes of the poor.

Hazrat Imam Malik (ra) and Hazrat Sufyan bin Aiyana (ra) say! He was aware of the fear and fear of Allah Ta'ala that he put on Ihram for Hajj, and when he started to say Labbaik, his body began to tremble, and he did not dare to say Labbaik and speak! I fear I will say yes, and the answer will not come, "Your presence is not accepted in return." He trembled and performed Hajj incredibly well when I said yes, with incredible difficulty.

His color would turn yellow when he performed ablution, and his body would tremble when he stood up to pray. When the questioner asked the reason for this, he said!

أَلَا تَدْرِي بَيْنَ يَدَيَّ مَنْ أَقُومُ وَلَكِنْ أَنَا حَيٌّ

Do you not know before whom I am standing up and to whom I am conversing?

Once, a fire broke out in his house, and he was praying. After finishing the prayer, he was told there was a fire in your house so that you would shorten your prayer. He spoke! The fire of the Hereafter had made me oblivious to the fire of this world.

(Sira al-Allam al-Nabla, al-Tahzeeb al-Tahzeeb)

## **5.7. The status and honor of enslaved people in Islam**

Imam Muhammad bin Muslim (ra) (died 421AH) is remembered by the titles of Ibn Shahab and Imam Zuhri. He was a distinguished personality and a great Muhaddith of the Tabeyien period. He was the teacher of Imam Malik (ra) and Hazrat Qatada (ra). Once in Damascus, Caliph Abd al-Malik bin Marwan invited him to his court. Abd al-Mulk himself was a scholar, too. A dialogue took place between Khalifa Abdul Mulk and Imam Zuhri (ra), which is as follows:

Abd al-Malik: Imam Zuhri (ra), where did you come from?

Imam Zahri: From Makkah

Abd al-Malik: Who is the leader of the people of Makkah today?

Imam Zahri: Muhaddith Ata bin Rabah (ra)

Abd al-Mulk: Is he Arabs or Ajami?

Imam Zahri: This is an Ajami enslaved person who was bought and freed by an Arab.

Abd al-Malik: How did the Arab elite of Makkah make him their leader?

Imam Zahri: Because he is superior to all the people of Makkah in piety and knowledge of Hadith.

Abdul Malik: Okay. Indeed, the people of honesty and the authenticity of Hadith's narration are worthy of making him a leader.

OK, who is the religious leader in Yemen?

Imam Zahri: Muhaddith Taos bin Kaisan (ra)

Abdul Malik: Who is he?

Imam Zahri: This is also an Ajami enslaved person.

Abdul Malik: What is the secret of his leadership?

Imam Zahri: The same purity and excellence in hadith narration that made Ata bin Rabah (ra) the ruler of Makkah.

Abdul Malik: Truly, such people should be the nation's leaders. Well, what is Egypt's status and the leadership's credit there?

Whose is head there?

Imam Zahri: Muhaddith Yazid bin Habib (ra)

Abd al-Malik: On what basis did the Egyptians make him a chief?

Imam Zahri: Based on this, the people of Makkah made Ata bin Rabah (RA), and the people of Yemen made Taos (ra) the Imam.

Abd al-Malik: Well, who is the Imam of the people of Syria?

Imam Zahri: Muhaddith Mak'hool (ra)

Abdul Malik: Who is he?

Imam Zahri: He was an Ajami enslaved person whom a woman freed.

Abd al-Malik: Who is the Muqtada of Ahl Jazira (Morocco)?

Imam Zahri: Muhaddith Maimon bin Mehran (ra)

Abdul Malik: Tell me about his situation.

Imam Zahri: Yes! He is also enslaved.

Abdul Malik: Hey Imam Zuhri (ra)! Tell me, on whose head is the crown of the chieftainship of Madinah at this time? Probably, the leader here must be an Arab.

Imam Zahri: No. The leader of Madinah is also an enslaved person named Zahak bin Muzahim (ra).

Abdul Malik: Well, what about Basra? Does any Arab have the honor of religious supremacy there?

Imam Zahri: The leader of Basra is Khawaja Hasan Basri (ra), who belongs to the Ghulam family.

Abdul Malik: Alas! Tell me about the situation of Kufa. Whose leadership do they follow?

Imam Zahri: In Kufa, Ibrahim Nakhai (ra) is the crown prince of the Imamate of the nation.

Abd al-Malik: Tell me, according to his lineage?

Imam Zahri: He is Arab.

Abdul Malik: Imam Zuhri! By Allah! You opened the windows of my heart. Wa-Allah! Me too. It seems that in the future, these Ajmi enslaved people will become imams and Muqtada and deliver sermons on the pulpit. Oh sorry! What a great revolution it will be.

Imam Zahri: Ameer-ul Momineen! What is surprising or sad about that? Islam is the religion of Allah. The knowledge of religion. Who will serve and protect Islam by attaining it, and whoever wastes it will surely fall into the deep cave of humiliation.

(Ruh al-Bayan: Volume 2, page 321)

## **5.8. Contentment of Hazrat Ata Bin Abi Rabah (ra)**

During the Umayyad period, Caliph Abd al-Mulk bin Marwan went to Makkah for Hajj. In his house, he was sitting with great dignity, and the nobles of Makkah gathered around him. Suddenly, the famous Tabei Hazrat Ata bin Abi Rabah (ra) appeared in front of the audience. As soon as the Caliph's eyes fell on him, he stood up. After saluting, he respectfully seated him with him and said to him!

O Muhammad! If there is any need, please ask.

Ata bin Abi Rabah (ra) said! Avoid cruelty to people in Haram Sharif. Fear Allah about them. Be kind to the descendants of the Muhajir and the Ansar; because of them, you have reached this place. Think about the rights of those who are engaged in Jihad on the borders. These people are the fortress of Islam. Take your entire interest and attention in the affairs and problems of the Muslims that you are responsible for. The needy who come to your door need you. Do not neglect them, and do not close your doors to them.

Abdul Malik Marwan took hold of his arm and said: You served the needs of others, which we will fulfill. But you did not tell me your need.

Hazrat Ata (ra) freed his arm and spoke! I have no need or need from any person among the creatures. After saying this, he left.

Abdul Malik heard this and spoke! By Allah, this is leadership.

(Sir Al-Illam al-Nabla, vol. 5 p. 84)

## **5.9. The words of Hazrat Imam Jafar Sadiq (ra) and Hazrat Shafiq Balkhi (ra)**

Hazrat Shafiq Balkhi (ra) says! Once, I left home with the intention of Hajj. When I stayed in Qudsiyyah, I saw the beauty and abundance of people when I saw a handsome young man. Dressed in fine clothes and covered with a woolen cloak, he is shooed on his feet and sits with people. In my heart, I said that this young Sufi is a burden on people, and I would go to him and warn him. I went closer to him.

When he found me attractive, he said! O Shafiq (ra)! Avoid assumptions! Some thoughts are sins and left me. I said in my heart that this was a bad thing. He took my name from what was in my heart. This is a righteous man. I will meet him and apologize for my misgiving. I followed him but could not trace him, and he disappeared. When we got down to Maqam Waqсах, I found him in prayer. His limbs were shaking, and tears were flowing.

I said this was the same friend and I would meet him and forgive my mistake. I was patient for some time, and he sat down after finishing the prayer, so I turned towards him. He saw me coming towards him and spoke! O Shafiq (ra)! Read this verse: **وَأَنِى لَّغَفَّارٍ رَّسَنٌ تَابٌ**.. Whoever repents, believes, does good deeds, and finds the way, I (Allah) forgive his sins. Then he left me. I said that this young man would be "Abdal." I have twice expressed my heart. I saw this young man standing at the well with a cup when we reached Mina. The cup fell from his hand into the well. I was looking at him. He looked up at the sky and spoke! Ya Allah, O Master! You know very well that I have nothing else except this. Please don't lose it from me.

Shafiq (ra) says that Wa-Allah! I saw that the water in the well boiled to the top. The young man took his bowl, filled it with water, performed ablution, and stood for prayer. After praying, he went to a sand mound, filled a bowl with sand, and drank it. I went up to him and greeted him. he replied. I said give me whatever after your drinking.

He said O Shafiq (ra)! Allah's blessings, external or internal, are always with us. Be kind to your Lord. Then he gave me the cup, and I drank from it. Sattu and sugar were mixed in it.

Swear to Allah! I had never drunk anything more delicious and fragrant than this. My hunger and thirst kept disappearing. I stayed there for several days but had no desire to eat or drink. After that, I found the young man on the way when the caravan entered Makkah.

One day, I saw him praying near the well of Zamzam water; he was praying humbly, and I could hear him crying. The whole night passed in this state, and when the morning came, he sat in his prayer room and continued reciting the Tasbih. Then he stood up and prayed Fajr, and after saluting, he circumambulated the House of Kaaba and left the Haram. I also joined him, and his servants and enslaved people were seen outside. The way it was on the way here found against it. People gathered around him and greeted him. I asked a person close to him who this young man was. He said that Imam Jafar (ra) is. Shafiq (ra) said! I was not surprised because these strange deeds could be from such a Syed Zadeh.

(Nuzha tul Basatin)

## 5.10. Superior qualities of a dog

Hazrat Khawaja Hasan Basri (ra) says that a dog has eleven qualities that every Muslim should adopt:

1. A dog is hungry; this is an attribute of the (صالحين) "Saleheen" righteous.
2. A dog is satisfied with little things; this is the attribute of (صابرين) "Sabireen" patience.
3. A dog has no home; it is the attribute of (متوكلين) "Mutawakileen."
4. A dog sleeps very little at night. This is the attribute of (محبين) "Muhibbeen" lovers.
5. When a dog dies, it does not leave any legacy; this is the attribute of (زاهدين) "Zahideen".
6. A dog is loyal to its owner; this is the attribute of (صادقين) "Siddiqueen."
7. A dog is content to live in a low place. This is the attribute of (متواضعين) "Muttawadhein."
8. If someone else occupies the dog's place, he leaves it and goes to the other side. This is an attribute of (راضين) "Radhein"
9. If the dog is beaten and called back, it will immediately come back; it does not bear the grudge of the beating in its heart; this is the attribute of (خاشعين) "Khashein."
10. If food is placed in front of the dog, he will never eat it; he only rushes if it is given to him. He does not eat. This is the attribute of (مساكين) Masakeen, "poor."
11. When a dog moves from one place to another, it does not turn around and look at it again. "Maqroneen" (مقرونين) has an adjective.

## 5.11. The place of Hazrat Abu Hanifa (ra)

Hazrat Ali Hajwari (ra) says I was traveling in Syria one day. I reached Hazrat Bilal's (RA) grave. There, I sat down to rest, which caught my eye, and I saw myself in Makkah in the dream. In the meantime, Rasool Allah ﷺ came from the door of Bani Shiba. At that time, he was carrying an adult person in his arms like a child was born. Out of love, I kissed him on his blessed feet. I was shocked as to who this older man was that the Holy Prophet (ﷺ) understood my state of surprise with his inner power and addressed me and said this is your Imam, Abu Hanifah (RA).

From this, I learned that Hazrat Imam Abu Hanifah (ra) is among those whose attributes are as permanent as the founding orders of Shariat. This is the reason why the Holy Prophet ﷺ loves him so much. The connection and love that the Holy Prophet ﷺ has with him lead to the conclusion that just as it is not possible to make a mistake with him, in the same way, no mistake was made with Hazrat Imam Abu Hanifa (RA). This subtle point can only be understood by those who belong to Allah Ta'ala. (Kashf Al-Majoob)

## **5.12. Patience of Imam Abu Hanifa (ra)**

One unlucky person got very angry and slapped Hazrat Imam Abu Hanifa (RA), then Hazrat Imam Abu Hanifa (RA) said to him with extreme gentleness and reluctance.

Brother! I can slap you, too, but I won't. I could complain about you to the Khalifa, but I won't. On the Day of Reckoning, I can cry out to Allah Almighty because of your cruelty, but I will not do it. Instead, if I reach the court of Allah Ta'ala on the Day of Judgment and my intercession is accepted, I will not enter Paradise without you.

(Hadiq Al-Hanafiah, according to the fantastic events of Imam Azam, p. 129)

## **5.13. The piety of Imam Abu Hanifa (ra)**

Islamic scholars have given three levels of purity:

1) Lower                      2) Average                      3) Higher

The lowest level of purity is believing, because of which one will be freed from the punishment of Hellfire.

The average level is to leave everything that makes a person sinful.

The highest level of purity is to protect the inner self from everything that distracts from other than Allah. Imam Azam (ra) had this fundamental level of purity.

Hazrat Mujaddid Alf Al Thani (ra) says! Abstaining from prohibitions is true righteousness and the foundation of religion. (Maktub 9 Office III)

Hamid bin Adam (ra) says that I heard Abdullah bin Mubarak (ra) say that I have not seen anyone more pious than Imam-e-Azam Abu Hanifah (ra).  
(History of Baghdad)



Yazid bin Mukeet (ra) says! Ali bin Hasan (ra) recited "Surah Al-Zalzal" one night in the second rak'ah of Isha. Imam Abu Hanifah (ra) was standing right behind him. When the prayer was completed and the people left, I saw Imam Abu Hanifa (ra) sitting deep in thought and breathing deeply. I left him in that condition, left the masjid, and left the lamp burning with a bit of oil in it.

When I returned to the masjid at dawn, I saw him sitting in the same place saying this. Oh, that self! Who will reward the slightest good and punish the most minor evil? Save your servant Numan (ra) from the fire and protect him from those things that will bring him closer to evil and enter him into your vast mercy.

When I called the adhan, the lamp lit up simultaneously, and he stood beside it. When I went to him, he said! Do you want to take the lamp? I said that I had given the morning call to prayer. He spoke! Refrain from telling anyone what you have seen. He prayed two rakats until the Fajr congregation stood up and prayed the Fajr prayer with the ablution of the same Isha.

Imam Ahmed bin Hanbal (ra) says about Imam Azam Abu Hanifa (ra)! He preferred knowledge and piety, asceticism, and the hereafter to this world. He was on a level that no one can find. He was flogged to accept Qazi's post but did not get it. (Shami Vol. 1 p. 56)

Hafiz Ibn Hajar (ra), in his book "Al-Khairat al-Hasan," writes the narration of Asad bin Amr (ra) about the fear of Allah and the meditation of Imam Abu Hanifa (ra) that the sound of crying of Imam Abu Hanifa (ra) was heard at night until he the neighbors used to pity you.

Waki (ra) says! Wa-Allah, Imam-e-Azam (ra) was very honest; Allah's majesty and glory were in his heart. He preferred the pleasure of his Lord to everything, even if he was to be cut to pieces by swords. His Lord was pleased with him as it is with Abrar (Wali Allah), and Imam Azam (ra) was indeed from Abrar.

Imam Abu Yahya Nishapuri (ra) says! I have seen Imam-e-Azam (ra) praying all night and humming before Allah. I used to see that his tears were falling like raindrops. (Manaqib Al-Mufiq: p. 256)

Imam Azam (ra) used to say that if people were correct in their affairs, I would not give a fatwa to anyone. I have no more fear than that I will not go to hell because of one of my fatwas. That's why I think a thousand times before giving a fatwa and am afraid of the fear of Allah. (Manaqib Al-Mufiq p. 221)

He had so much fear of Allah Ta'ala in his heart that once he talked to someone, and that person said! Fear Allah. It was to hear that Imam Sahib's face turned pale. He bowed his head and spoke! May Allah reward you; people always need someone to remind them of Allah. (Biography of Imam Azam (ra) p. 222)

Hazrat Abdullah bin Mubarak (ra) says! I have not seen anyone more pious than Imam Azam Abu Hanifah (ra). What would you say about someone presented with much wealth and did not look at the wealth? He was flogged, but he persevered—he who endured suffering for the sake of Allah but did not accept wealth. Never aspired and longed for position, wealth, and a world like others, although people put a lot of effort into these things. He was unlike all the scholars we see running for wealth and reward. They seek the world, which runs away from them, while Imam Azam (ra) used to run away from it, and the world followed him. (Manaqib al-Mufiq: p. 228)

Hazrat Makki bin Ibrahim (ra) used to say that I had lived with the people of Kufa, but I had not seen anyone more pious than Imam Azam (ra). Imam Azam's (ra) purity can also be gauged from the fact that once some goats were stolen in Kufa, he inquired about the maximum lifespan of a goat. People said that he did not eat goat meat for seven years so that the meat of the stolen goat would not enter his body. In those days, he saw a soldier who ate meat and threw its excreta into the canal of Kufa, so Imam Abu Hanifa (ra) inquired about the physical age of fish and then abstained from fish meat for many years. (Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 100)

Imam Razi Shafi'i (ra) writes! Once, Imam-e-Azam (ra) was going somewhere, and on the way, some impurity got into his shoes. When he swept the shoe to remove the impurity, some impurities flew and stuck to the wall of a house. He was worried that if he left the impurity like that, the wall would get damaged, and if he scratched it and cleaned it, the mud from the wall would also come off, and it would cause loss to the owner of the house. So, he knocked on the door, and when the owner came out, he happened to be a Magi and owed his money. He assumed that he had come to collect the loan. Worried, he started making excuses. Imam said: Leave the debt. I need clarification on how to clean your wall—then tell the whole incident. That magus was surprised to see his caution and piety and spoke spontaneously. You will clean the wall later and cleanse my heart by reciting the word (Kalima Shahadat) first, and he became a Muslim.

(Tafseer Kabir, verse of Malik-e-Yom Uddin)

Ahmad bin Bakir (ra) says that I heard Abshir (ra) saying that Qiyam al-Lil and Saim al-Nahar, like Imam Abu Hanifah (ra), have yet to be seen.

Ibn Abi Laila (ra) says that the world's doors were opened for us and Imam Abu Hanifa (ra). But Imam Sahib chose the hereafter, and we decided the world. (Manaqib Al-Mufiq)

A person stood in a corner of the masjid and started cursing Imam Sahib. Imam-e-Azam Abu Hanifa (ra) forbade his companions to talk to him, and he did not answer any of his words and was busy teaching. After finishing the lesson, Imam Sahib went home, and that person started walking behind him. When Imam Sahib reached his house, he turned towards this person and spoke! This is my home. If you have anything else to say, say it, and I will come to my house. The man was embarrassed.

## **5.14. Avoid sitting in the shadow of the debtor's wall**

Abu al-Qasim Quashari (ra) wrote in his book "Bab al-Taqla" that Imam Abu Hanifah (ra) used to avoid sitting in the shade of his debtor's tree and used to say! A loan that earns profit is interest.

Yazid bin Haroon (ra) says I have not found anyone more pious than Imam Abu Hanifa (ra). One day, I saw him sitting in the sun before a man's door. I spoke! It would have been good if you come under this shadow. He said that I owed money to the house owner, and I did not want to profit from him and sit in the shadow of his home.

There is a narration that someone asked why when he avoided sitting in the shade of this house. He spoke! This landlord owes money from me, and I don't want to profit by sitting in the shadow of his home. Because in my opinion that will also be interesting. But I do not consider other people to be obligated on this matter. But a scholar needs to practice himself more than what he calls people to.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p.101)

## **5.15. Imam-e-Azam Abu Hanifah's (ra) kind behavior with his neighbor**

A neighbor of Imam Abu Hanifa (ra) lived in Kufa, whose name was Iskaf. He used to work all day, and when he came home at night, sometimes he would bring meat and cook it and eat it; sometimes he would bring fish and fry it and eat it and drink wine, and when he got too drunk, he would start reciting poetry.

اضاعوني واي اضاعوا      ليوم كريهة وسداد ثغر

"They have wasted me, and they have destroyed such a young man by which the work of protecting the borders could be taken up in the state of war.

He would drink alcohol and repeat this poem till he fell asleep. Imam-e-Azam Abu Hanifa (ra) used to listen to his voice every night. Imam Sahib (ra) himself used to pray and worship all night. One night, when Imam Sahib (ra) did not hear his voice, the next day, he asked about him, and he was told that he had been captured by the Caliph's soldiers and was locked up in prison.

Imam Sahib (ra) reached the court of Khalifa on his mule and asked permission to attend. Khalifa said! He is allowed. He should be brought in respectfully and doesn't need to get off the ride. So, it was done. The Amir continued his assembly. When Imam Sahib (ra) was presented, the Khalifa asked how he came. He spoke! I have a neighbor named Iskaf, who has been captured by your soldiers and should be released. The Amir ordered that all the prisoners of that night be released. Imam Sahib (ra) took his neighbor with him. Imam Abu Hanifa (ra) said to him on the way! "يَا فَتَى اَضْعَنَكَ" (O youth! Have we wasted you) he said! No, but you have protected and favored me. May Allah reward you for paying your neighbor's rights. After that, the person repented and never committed such a sin again. (History of Baghdad)

Salehi added so much to this story that he began to sit in Imam Sahib's (ra) assembly and became a jurist of significant rank. (Tabiyas al-Sahefa: p. 136)

Hasan bin Ziyad (ra) says that once Imam Abu Hanifah (ra) saw one of his disciples in the congregation who was wearing ancient clothes. When the assembly ended, Imam Sahib (ra) stopped him. When everyone left, and he was left alone, Imam Sahib (ra) gave him a large amount of money and said, "Take this money and use it to correct your condition." He said I am rich, blessings are in the house, and I don't need this money. Imam Abu Hanifa (ra) said! Have you not heard the hadith that Allah wants His servants to witness His blessings?

(إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ)

(Allah loves that He shows His blessings upon His servants)

(Mustadrak al-Hakim: 5/4063)

It would be best if you changed your condition so your friends will not be sad to see you.

(Biography of Imams Arba p. 78 concerning Manaqib Abi Hanifah and Sahibihe p. 17)

Once, Imam-e-Azam Abu Hanifa (ra) was walking on the way, and by mistake, his foot fell on a child's foot. This child said! O Sheikh! Are you not afraid of retribution on the Day of Judgment? It was to be heard that Imam Sahib (ra) trembled when he became better. He spoke! I am afraid Allah did not put this sentence in his heart.

(Malfuzat Imam Abu Hanifah (ra) by Mufti Mahmood Ashraf Osmani)

## **5.16. Imam Abu Hanifa's (ra) preference for the sayings of the Sahabi over speculation**

Hazrat Abdullah bin Mubarak (ra) says! Imam Abu Hanifa (ra) said that when there is a hadith of the Prophet ﷺ in a (Masala) problem, it is the most important for me. And when something is narrated from the Companions of the Messenger (رضي الله عنه), we accept it and do not deviate from it, and if something is told from the Tabei, then we compare it with our guess.

## **5.17. Charity on swearing**

Hazrat Waki' (ra) says that Imam Abu Hanifa (ra) made it obligatory on himself that if he swears by Allah, even on the truth in a conversation, he will give one dirham in charity. Once he took an oath, he gave one dirham in charity. In the same way, he used to punish himself and refrain from swearing, and if he ever took an oath, he would immediately give one dirham in charity.

(Al-Khairat al-Hasan fi Manaqib al-Imam Abi Hanifah al-Nu'man p. 98)

## **5.18. Household expenses of Imam Azam (ra)**

Once, a person asks him if the world (reward) could be offered to you. You have a wife and children and need money, but do not accept it. Imam Abu Hanifa (ra) said! Allah is responsible for my family. Our monthly expenses are two dirhams. What is the use of accumulating such wealth for our children? While the question of obedience and disobedience of these people will be asked of us. Because Allah's sustenance comes to us morning and evening.

After that he recited this verse!

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُعَدُّونَ ( )

And in the heaven is your provision, and that which you are promised.

(Surat al-Zariyat: 22)

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man, p.99)

### **5.19. Honesty in the business of Imam Abu Hanifa (ra)**

Once, Imam Abu Hanifa (ra) sent some goods of trade to his associate Hafs bin Abd al-Rahman, in which a piece of cloth was defective. He also told him you must mention the defect when selling it. He sold the cloth but should have remembered to mention its defect and did not even remember to whom he sold it. When Imam Abu Hanifa (ra) learned about this incident, he gave the entire amount to charity: thirty thousand dirhams. Apart from this, he also separated from his partner.

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man, p.98)

### **5.20. Imam Abu Hanifah's (ra) consideration of the human rights**

A woman brought silk cloth to Imam Abu Hanifah (RA), which she sold for one hundred dirhams. He said that it was more than a hundred dirhams. What price will you take? She started increasing one hundred at a time and reached four hundred. He spoke! It's more than that. she said! Are you kidding me?

Imam Abu Hanifa (ra) said! Call a man. She called a man. Then he traded that cloth with her and bought that cloth from her for five hundred dirhams.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 100)

### **5.21. The genius of Imam Abu Hanifa (ra)**

A man argued with his wife. His wife was carrying a bowl of water. The person said that if you drink water from this bowl, you will get three divorces. If you drop it on the ground, you will get three divorces, and if you let someone else drink it, you will get three divorces.

When the anger subsided, he repented and ran to the scholars. Scholars tried to solve the problem but could not find any answer. Finally, he appeared in the

service of Imam Azam Abu Hanifa (ra). He spoke! Put a cloth in this bowl and soak it. This way, your condition will be fulfilled, and that woman will be saved from divorce.

## **5.22. A happy result of sad ijtiḥad**

A scholar asked Imam Abu Hanifa (ra) if he regretted his ijtiḥad. Imam Abu Hanifa (ra) said! Yes! Once, people asked me that a pregnant woman had died and the baby was moving in her stomach. What should be done in this situation? I asked them to open the woman's stomach and take out the child. But later, I regretted my ijtiḥad because I did not know how to bring the child alive. However, I lamented the fatwa of hurting a dead woman.

The asking scholar said! This ijtiḥad is not to be regretted, but Allah Ta'ala's grace is included in it because I am the child who came out alive and reached this stage due to the blessing of your ijtiḥad.

(Hadaiq Al Hanifa p. 70)

## **5.23. Strange question from Imam Azam (ra)**

One of Imam Azam's (ra) opponents once asked a strange question: He said: What do you say about a person who is neither a candidate for heaven nor hell, does not fear Allah, and eats dead bodies? He prays without bowing and prostrating; he bears witness to things he has not seen; he dislikes the truth; he loves temptation; he runs away from mercy; and he confirms the Jews and Christians.

Imam Azam (ra) said! Do you know this person? He said! No! But I have not seen anyone worse than him, so I asked you.

Imam Abu Hanifa (ra) asked his students! What do you say about such a person?

All of them said that such a person is horrible. This attribute belongs to a disbeliever. Hearing this answer, he smiled and said that this person was a true friend of Allah Ta'ala. After that, he addressed the questioner and said, "If I answer this question, will you stop doing evil deeds with me and avoid that which is harming you?" When he answered yes, then he said!

That person does not hope for heaven but expects from the Lord of heaven. He does not fear Allah Almighty to oppress anyone in his kingdom. Eats dead fish and performs funeral prayers. He sends Salat upon the Prophet ﷺ, that is, he recites Durood. To bear witness to what he has not seen means that he bears witness that

there is no god but Allah and that Muhammad ﷺ is His servant and His Messenger. And he dislikes death, which is true, so that he may obey Allah, and wealth and children are temptations which he loves. Mercy is rain. He confirms the saying of the Jews "لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ" (Christians are totally misguided) and confirms the saying of the Christians "لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ" (the Jews are totally misguided).

When this person heard this meaningful answer, he stood up, kissed the blessed head of Imam Abu Hanifa (ra), and spoke! "I testify under oath that you are right."

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man, p. 106)

## **5.24. The problem of witness testimony**

Once, a person made a will for Imam Azam (ra) in his absence when he died. Imam Abu Hanifa (ra) filed a claim in the Qazi's court and testified that such and such a person had made a will for me when he died. After hearing this, Qazi Ibn Shabarmah asked Imam Sahib to take an oath and confirm that the witnesses had given the correct testimony. Imam Sahib said I was not present at the time of the will, so the oath was not imposed on me.

Qazi Ibn Shabarmah said! Imam sir! Your assumptions are misleading. Imam Abu Hanifah (ra) answered that if a blind man's head is injured and two witnesses are presented to testify about the incident, will the blind person be sworn that he is giving true testimony? Even though he can't see the poor thing. Hearing this, Qazi Ibn Shabarmah gave a decision in favor of Imam Sahib and, at the same time, enforced the will.

(Imam Azam by Ustad al-Zahra Masri)

## **5.25. The incident of the repentance of the enemy of Hazrat Uthman-e-Ghani (ra)**

A person in Kufa used to call Hazrat Uthman bin Affan (RA) "Nauzubillah" a Jew. Once Imam Azam (ra) went to him and said to him! I have brought a marriage proposal for your girl. The boy is polite, wealthy, memorizes the Quran, is generous, worshipful, and God-fearing. Fasting is strictly obligatory for prayer.

Hearing this, this person said! I was happy with a husband of lesser status than him. This relationship is perfect. Imam Sahib (ra) said! But there is one thing. The boy is



Jewish. Upon hearing this, the person became angry and vehemently denied the relationship. Do you want to marry my daughter to a Jew?

Imam-e-Azam Abu Hanifa (ra) said! According to your opinion, the Messenger of Allah ﷺ married two of his daughters to Jews.

Upon hearing this, Allah Ta'ala opened this person's heart to the truth. He immediately sought forgiveness, asked Allah Ta'ala's forgiveness, and resolved not to do such a thing.

(Biography of the Imams Arba p. 83, according to the history of Baghdad 13 / 364)

## **5.26. A recipe for remembering a forgotten thing**

Once, a person buried his property somewhere and forgot about it. Then he came to the service of Imam Azam (ra) to consult about this. He said that this is not a jurisprudential problem, yes! There is a suggestion that you go and pray till morning. You will remember. So, this person started to pray; he remembered not even a quarter of the night, left the prayer, and slept peacefully. The following day, he appeared before Imam Sahib (ra) and narrated the incident.

He said that I knew that Satan would never allow you to pray all night. But I also feel sorry for you. Why did you not pray the whole night to thank Allah?

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifa Al-Nu'man p. 121)

## **5.27. Divorce the wife for telling the name of the thief**

One day, a troubled and sad person came to Imam Azam (ra) and said, Hazrat! Thieves entered my house at night. They took as much property as they could. I recognized one of the thieves. He is a resident of my neighborhood and prays in our masjid. This thief also knew that I recognized him. He moved forward and tied me with the ropes. And swore to me that if I revealed the secret, my wife would be divorced three times. Then, I took an oath that if you took my name, all the goods and wealth of my house would be distributed among people experiencing poverty in the city. Then he said I should not take his name out of my tongue or tell anyone by sign. I am afraid that after this oath, if I reveal his name to anyone, my wife will be divorced. I say the truth of this incident by making Allah a witness.

Imam Azam (ra) said! Now, you go and send to me a man whom you trust most. He went and sent his brother. Imam Sahib (ra) told his brother that you should go to Hakim Waqt (Ruler), narrate the whole story, mention your brother's distress and

compulsion, and ask him to send the police. The police should order that all the worshipers pass in front of the masjid door one by one. You make your brother stand at the door. Every man passes by, and the police ask if this is your thief. Your brother is called No, but when the real thief passed by, your brother stood silent. No one should speak, and no one should point. This person will be arrested by the police and produced before the ruler. He did as Imam Azam (ra) had said. His ingenuity caught the thief, all his goods were found, and his wife was not divorced.

(Imam Azam p. 49)

## **5.28. Stopping the massacre in Kufa**

Dahhak bin Qays Shaibani Harari was the commander of the Kharjees. He used to attack different cities of Iraq and massacre Muslims. Once, he came to Kufa with his soldiers, sat in the Jama Masjid of Kufa, and issued a decree that all the men of Kufa should be killed and the children imprisoned. At that time, Imam Azam (ra) came to the masjid and told Zahak I want to talk to you.

Zahak asked. What's the matter? Imam said why do you want to kill people? He said that all of them are apostates, and this is the punishment of the apostates.

Imam Abu Hanifa (ra) said! Apostasy is the name of adopting another religion from one religion. Tell me what religion they were before and what religion they are now. Are they off the first religion? Zahak said to repeat his question. Imam said! What religion were those people who left it and now adopted another religion?

Zahak realizes his mistake and says that it is my fault. He ordered the army to sheathe their swords and not kill anyone. Imam Abu Hanifa's (ra) genius saved the city of Kufa from massacre.

(Imam Azam p. 50)

## **5.29. Argument of Prophethood**

During Imam Abu Hanifa (ra), a person claimed prophethood. He said, "Give me time to present the proof of my prophethood." Imam Sahib (ra) said that whoever asks him for proof of prophethood will become a disbeliever because he denied the statement of the Messenger of Allah (ﷺ) that no prophet would come after me. (Al-Khairat al-Hasan)

### **5.30. Deyat on snake bite**

One day, Imam Abu Hanifa (ra), Sufyan Thori (ra), and Qazi Ibn Abi Laila (ra) were present in a meeting. A man has a problem. It was discovered that a snake came into a gathering and started to climb on one person. He jerked him in fright and moved on to the other person. The second jolted him, and he fell on top of the third. Finally, the snake bit the last man, and he died. The question is, on whom will it deyat comes?

In response to this, different people gave different answers. Someone said that the first person would be afflicted, someone said that everyone would be afflicted, and someone said that the last person would be tortured. Imam Sahib (ra) kept listening to everyone's answers and smiling.

In the end, when Imam Abu Hanifa (ra) was asked his answer, he said! When the first man swung the snake at the second, and he was safe, the first man was acquitted. In the same way, one after the other, everyone became acquitted. Yes, there is only the concern about the last man before the last man. If the snake bites him as soon as he throws it, he will be poisoned, and if he bites after some interval, then this man is also acquitted. Because this man was not quick to protect himself and did not act quickly, he was found negligent. Due to this negligence, he is to blame himself and is not responsible for anyone. Everyone agreed with this opinion and praised Imam Abu Hanifa (ra). (Sirat al-Nu'man: p. 57)

### **5.31. The phenomenon of changing brides**

Saimiri (ra) has written that the Waki' (ra) has stated that Abu Hanifah (ra), Sufyan Thauri (ra), Masar (ra), Malik bin Moghul (ra), Ja'far bin Ziyad (ra), Ahmar (ra) and Hasan bin Saleh (ra) were invited to a feast. There was a gathering of elites and dignitaries of Kufa. Two sons of the owner were married to two daughters of a man. The man came nervously and spoke! We are in a big trouble. He said the bride accidentally changed at night in the house and spent the night with her husband's brother. Sufyan Thauri (ra) said that there is no problem. I believe Mahr is obligatory on both persons due to lodger. And these women should return to their husbands (i.e., the one with whom the marriage took place). People listened to and liked Sufyan Thauri (ra).

Imam Abu Hanifa(ra) remained silent. Masar (ra) said to him! What do you say about this? Sufyan Thauri (ra) said that nothing else will be said other than this.

Imam Abu Hanifah (ra) said! Call both boys. So, they both came. Imam Abu Hanifa (ra) inquired from each of them separately. Do you like the woman you spent the

night with? They both answered yes. Imam asked everyone the name of the woman who was married to you and who had gone to your brother. Both told the name of the girl and her father. Imam said to both of them that now you divorce them. So, both divorced.

Then, he recited the sermon and married each to the woman who stayed with him at night. Imam asked the father of the two boys to renew the feast.

Everyone was surprised to hear Abu Hanifah's (ra) fatwa. Masar (ra) got up and kissed Imam Abu Hanifa (ra) and said you people blame me for loving Abu Hanifa (RA).

### **5.32. Peacock theft**

Imam Abu Hanifa's (ra) neighbor's peacock was stolen. He complained to Imam Sahib. Imam Sahib (ra) told him to keep quiet and not to mention it to anyone. When the people gathered in the masjid for prayer the next day, Imam Sahib (ra) said that the person who steals his neighbor's peacock and then comes to pray even though the peacock feather is on his gray hair should be ashamed. Hearing this, the man put his hand on his head. Imam Sahib (ra) said to this person, O So-and-so! Give him back. He, remorseful of his crime and apologetic, returned the stolen peacock. (Al-Khairat al-Hasan)

### **5.33. Share in the inheritance**

A woman came to the service of Imam Abu Hanifa (ra) and said that my brother had died. He has left six hundred dinars, but I have received only one dinar. Imam Abu Hanifa (ra) asked! Who has divided your inheritance? He noted that Dawood Tai (ra). He said there is only so much to share with you on this.

Imam Abu Hanifa (ra) asked her! Has your brother left behind two daughters, a mother, a wife, twelve brothers, and one sister?

She spoke! Absolutely. He spoke! Two-thirds means four hundred for daughters, one-sixth means one hundred dinars for the mother, one-eighth means 75 for the wife, and the rest of the children 25 dinars. There is one dinar left for you.

### **5.34. Abu Bakr and Umar**

Imam Abu Hanifa's (ra) grandson, Ismail bin Hammad (ra), says that there used to be a miller in our neighborhood who was a very rude Shia (Rafidhi). He once made the move of naming one of his two mules (Muadhullah) Abu Bakr and the other Umar. It happened that after some time, one of them killed him by beating him. When my grandfather, Imam Abu Hanifa (ra), was informed about this, he said to the people present at the gathering, "Just go and see the mule that killed him; it must be the one he named Omar." People went and investigated and found that it was indeed the same mule. (Hayat Al Hewan)

### **5.35. Attack on the honor of Imam Azam (ra)**

Abdul Rahman Safuri Shafi'i (ra) narrates that some scholars told me that the envious people of Imam Abu Hanifa (ra) once wanted to tarnish his fame and honor. With this intention, they gave something to a woman and convinced her to call Abu Hanifa (ra) to his house at night and show the people that he had intended to disgrace her. So last night, when the Imam Abu Hanifa (ra) was going towards the Jama Masjid to pray, that woman stood in front of him and said my husband is seriously ill, and he wants to make a will, and I am afraid. That he may not die before the will. Please come with me. So, he entered her house with her, she closed the door and started shouting and crying. The envious people who were waiting arrived. Imam Sahib (ra) and this woman were arrested and taken to the ruler. The ruler ordered that both of them be imprisoned until sunrise.

Imam Abu Hanifa (ra) started praying in the prison. This woman was ashamed that she made such a heinous accusation against a gentleman. She told Imam Sahib (ra) everything the envious had planned against him. Imam Sahib (ra) told her to say to the jail guard that I have necessary needs and will return now. So, go to my wife and tell her all the incidents and tell her to come to me at that time and you go to your house on your way. This woman did so, and Imam Sahib's (ra) wife came to prison.

When the sun rose, the ruler called the Imam and the woman. They asked the Imam how permissible it is to live alone with a stranger. Imam Abu Hanifah (ra) said, "Call So-and-so person to me," that is, he called his father-in-law. When he came, he opened his wife's face, showed it to him, and asked who she was. He recognized his daughter and said that she was my daughter. I married her to Imam Abu Hanifa (RA). Hearing this, the ruler dismissed him with honor. In this way, Allah Ta'ala saved him from falling in the eyes of the people.

### **5.36. Recipe for withdrawal of trust**

Once, before going on Hajj, a person entrusted something to someone and went on Hajj. When he returned and demanded the man withdraw his trust, he refused to give confidence. That person came straight to Imam Abu Hanifa (ra) and said that I had given a trust to such and such a person before going on Hajj, but now he is refusing to give it back. Imam Sahib (ra) told him not to mention this to anyone. So, Imam Sahib (ra) called the person refusing to give trust, took him into solitude, and spoke. In those days, some people in the government came to me to consult me about who was qualified to do the Qazi position; if you recommend him, he will be given that position. If you like, I will provide your name. He was pleased to take the post but refused in front of Imam Sahib (ra).

Imam Sahib (ra) dismissed him and told the questioner that now you would go to him, and he would return your trust. So, this person again went to him and asked him to return the trust. He thought that lest I should get a reputation for dishonesty and this position should be taken away from me, he immediately returned the trust. Later, he came to Imam Sahib (ra) to find out about the position, so Imam Sahib (ra) said to him that this position was lower than your rank and that I would consider a higher position.

(Akhbar Abi Hanifah and Companions of Samari: p. 40)

### **5.37. Buried treasure found**

It is narrated from Imam Abu Yusuf (ra) that a person came to the service of Imam Abu Hanifa (ra) and said that I had buried some wealth in the house. Now, I have forgotten the place where it was buried. Imam Sahib (ra) asked what I should do in this regard. Hearing this, the man started crying. Imam Sahib (ra) told his disciples to go to his house. That man came to his home with everyone. Imam Sahib (ra) said: Where do you sleep, and where do you keep your clothes? The man took him to a room.

Imam Sahib (ra) told his disciples that if this house belonged to your people and you had to bury something, where would you bury it? One said here, the other said there, thus identifying five places. Imam Sahib (ra) was ordered to dig in these places. On searching in the third place, wealth came out. Imam Sahib (ra) told this person that he thanked Allah for returning your property.

(Aquod al-Juman: p. 257)

### **5.38. Tips for avoiding divorce**

Imam Abu Hanifa (ra) married another woman besides the mother of his son Hammad. When Hammad's mother found out, she insisted that he divorce his second wife and herself separated from Imam Sahib (ra). Imam Sahib (ra) made such a plan that Hammad's mother was convinced that the new wife was divorced, and she breathed a sigh of relief.

The incident happened when Imam Abu Hanifa (ra) told the second wife that you should come to my house to see Umme Hammad. I will be there and ask the question: When a person marries another woman, is it permissible for the first woman to leave her husband? Umme Hammad did not recognize her co-wife.

According to Imam Sahib (ra), she came and asked the same question. Imam Sahib (ra) replied that it is not permissible for her to leave her husband. Hammad's mother was listening to these things. She said I will not live with you until you divorce your new wife. Imam Sahib (ra) said every wife outside this house divorced three times. Umme Hammad was happy and asked Imam Sahib (ra) for forgiveness. Imam Sahib (ra) did not divorce his new wife because she was in his house then.

(Tazkirah-tul-Nu'man: p. 251)

### **5.39. A debate with a Roman minister**

Caesar Rome once sent his representative to Caliph Mansoor asking the Caliph to gather the scholars and nobles there and answer his three questions satisfactorily; otherwise, he would be paid tax.

Caliph Mansoor held a court and gathered scholars, including Imam Abu Hanifa (ra). The Roman minister sat on the ministerial pulpit and presented his questions. Various scholars gave their answers, but they were not satisfactory. In the end, Imam Abu Hanifa (ra) asked permission to answer.

Imam Abu Hanifah (ra) said to the Roman minister you are now in the position of a questioner, and I am Mujeeb (to answer).

Therefore, sitting on the pulpit is not the questioner's position but Mujeeb's. Khalifa said that this thing is appropriate.

On this, the Wazir came down from the pulpit, and Imam Sahib (ra) sat in his place contentedly. In this dramatic situation, the atmosphere of the assembly changed.

Imam Abu Hanifa (ra) asked the Roman minister to present the question.

Roman Minister: My first question is, what was before God?

Imam Abu Hanifah: You know how to count one, two, three, four, five. Please tell me which number is before one.

Roman Minister: No number before one. This is the first.

Imam Abu Hanifa (ra): The simple arithmetical number "one" is such that no number can be imagined before it.

How can anything exist before God, who is truly the only one?

Roman Minister: My second question is, which way is God's face?

Imam Abu Hanifah (ra): First, tell me which direction the lamp's light is directed.

Roman Minister: All around

Imam Abu Hanifah (ra): Now think that fire, which is a temporary light, when no specific direction can be determined, that is, if the face is in such and such a direction, then how can a particular direction be selected for this natural light, that is, God?

Roman Minister: My third question is, what is God doing now?

Imam Abu Hanifa (ra): At that time, he did one thing with his other works. You have been removed from the pulpit and made to stand in front of me, and I have been seated on the pulpit in your place.

The Roman minister became still and bowed his head. Caliph Mansoor and the assembly of scholars presented Imam Abu Hanifa's (ra) reply, amused and surprised at the arguments.

Islamic Encyclopedia by Munshi Mahbub Alum)

## **5.40. The story of Imam Amish (ra) and his wife**

Saeed bin Yahya (ra) narrates from his father that there was a bitter argument between Imam Amish (ra) and his wife. This woman swore that she would not talk to her husband. Imam Amish (ra) also got angry, and he also claimed that if she did not speak to me today, then he would get a divorce. When the anger cooled down, Imam Amish (ra) felt sorry, and there was no way to escape this situation. At night, he came to his disciple Imam Abu Hanifa (ra) and apologized for coming late.



Imam Abu Hanifa (ra) said to leave the apology and order how it happened. He explained the purpose of his visit and all the details of the matter and requested that he be given a solution to get out of this difficulty. Imam Abu Hanifa (ra) called the muezzin of the masjid near the house and asked him to provide the Fajr call before dawn this morning. However, according to Shari'ah, the call to prayer should not be given before dawn. But Imam Sahib (ra) adopted this method to save Imam Amish (ra) from divorce. When the muezzin gave the Fajr call before its time, Imam Amish's (ra) wife should think that morning has come, and the divorce has occurred because the night has ended and the next day has begun. The wife said!

الحمد لله الذي اراحني منك يا سيئي الاخلاق

Praise be to Allah who has relieved me of you, O ill-mannered

Imam Amish (ra) said that it is not yet morning. May Allah have mercy on Imam Abu Hanifah (ra); he has indicated a perfect trick. (Manaqib Abi Hanifah)

Imam Amish (ra) was a great Muhaddith and was the teacher of Imam Abu Hanifah (ra). He was counted among the famous scholars. But he appeared at the door of a jurist to ask the problem. It was found that jurisprudence is very much needed to practice the entire religion.

It has been said that "The Muhadeseen are the scholars of the sayings of the Prophet ﷺ and the jurists are the scholars of the temperament of the Prophet ﷺ."

This is why all Muhadeseen follow one or the other Imam Mujtahid.

## **5.41. The solution to the problem of Imam Abu Yusuf (ra)**

Ubaid bin Is'haq (ra) narrated that once there was a quarrel between Imam Abu Yusuf (ra) and his wife. As a result, his wife became angry and stopped talking to him. Imam Abu Yusuf (ra) was also angry and said she would get three divorces if she did not speak to me. Now Imam Abu Yusuf (ra) got worried and started trying to get his wife to talk to him. But she was utterly silent. Imam Abu Yusuf (ra) was very depressed. He got up and went to Imam Abu Hanifa (ra). It was nighttime when he went and knocked on the door of his house. Imam Abu Hanifa (ra) started thinking about who could be then. When Imam Abu Hanifah (ra) saw Imam Abu Yusuf (ra), Imam Abu Yusuf (ra) began performing clarifications.

Imam Azam (ra) said, "Leave it and tell me the problem." He narrated the whole story. Imam Abu Hanifa (ra) said that there is an easy solution. Imam Abu Hanifa (ra) lifted the lamp and brought a gorgeous dress that was fragrant with perfume.

He put that dress on Imam Abu Yusuf (ra), put perfume on his body, and said, "Now go home and tell your wife that if you do not talk to me, do you think I will not find any other wife besides you?"

When the wife of Imam Abu Yusuf (ra) saw his bright clothes and the scent of perfumes from his side, she understood that he had come to prepare for a second marriage, so she immediately spoke up and said, "O Sartaj!" It is like this. (i.e., started talking to him). In this way, Imam Abu Yusuf (ra) was freed from his oath with the help of his teacher, Imam Abu Hanifa (ra).

(Manaqib Abi Hanifah)

## **5.42. Beneficiary's will**

Ubaid bin Is'haq (ra) narrates that during the time of Imam Abu Hanifa (RA), a man was near death. He wanted to make a will and called a person he knew and gave him a bag worth a thousand dinars and told him to keep it safe and when my child is growing up adult, give it to whomever he likes from this bag. When the child became an adult, the man gave him an empty bag, kept the dinar himself, and said that your father had made a will like this and that when my child became an adult, you should give him whatever you liked from this bag. So, I like this bag for you." He asked the scholars for a solution to the problem, and they said he could do it according to your father's will. During this time, he appeared in the Imam Abu Hanifa (ra) service and narrated the story.

Imam Sahib (ra) said! Your father has subtly made a will. Your father is sage. Imam Sahib (ra) called this person and told him that the deceased had said that whatever you like from him, give it to my son. He said yes! That is how he ordered me.

Imam Sahib (ra) said! Now you like dinars and don't like an empty bag. Therefore, what you want should be given to his son according to his will. Because you don't like the bag and you like dinars. So, give him dinars and keep the bag with you. The man was forced to provide dinars according to the will. In this way, Imam Sahib (ra) gave this young man his rights.

(Manaqib Abi Hanifah)

### **5.43. The wisdom of the answer**

One day, Imam Abu Hanifa (ra) was going out of Kufa with his friends when he met Qazi Ibn Abi Laila. He greeted and started walking along with Imam Abu Hanifah (ra). When these people reached a garden, they heard the singing of some singing women, who were considered disreputable. When the women saw them, they became silent. Hazrat Abu Hanifa (ra) said! "احسنتن" (You made me happy).

Qazi Ibn Abi Laila remembered Imam Abu Hanifa's (ra) words so that he would be narrated in a gathering to embarrass him. Imam Abu Hanifa (ra) was called to testify in court one day. Imam Sahib (ra) filed written testimony in the court, which was rejected by Qazi Ibn Abi Laila, and said that he had told "احسنتن" (you made me happy) to the women who were playing songs and praised those prostitute women.

Imam Sahib (ra) discovered! When did I say "احسنتن" to her, when she was singing, or when she stopped singing and became quiet? Qazi Ibn Abi Laila noted that when she became silent.

Imam Abu Hanifa (ra) said! Allahu Akbar! I told them "احسنتن" for their silence and stop singing, not for their singing. Upon hearing this, Qazi Ibn Abi Laila silently accepted your testimony.

### **5.44. Imam Abu Hanifah's (ra) respect and love for his mother**

Imam Abu Hanifa's (ra) father died in his childhood. Mother lived for a long time, and Imam Sahib (ra) had ample opportunity to serve her. She was a skeptic of temperament as women have the temperament. She was very devoted to sermons and stories. "Amr bin Zarqa" was a famous preacher in Kufa. Imam Abu Hanifa's (ra) mother had a special devotion to him. If there were any problems, she would order Imam Sahib (ra) to ask Amr bin Zarqa and tell her. In compliance with his command, Imam Sahib (ra) would go to him and ask the Masala (problem). He used to excuse how I could open my tongue in front of you. Imam Sahib (ra) said this is the mother's order. It often happened that Amr could not find the answer to the problem. He would request Imam Sahib Ra) to tell me, and I will repeat the same in front of you, and then you can tell your mother.

Sometimes, she insisted that I go to him and ask the problem. Mother would ride a mule, and Imam Sahib (ra) would walk along. She would explain the problem herself and hear the answer with her ears. Then, she would feel comforted. Once

she asked Imam Sahib (ra) about a situation, Imam Sahib (ra) told her. She said, "You don't have a certificate." If the Zarqa preacher confirms it, I will get credit. Imam Sahib (ra) took her to Zarqa and explained the situation. Zarqa said you know more than me, so why don't you tell me? Imam Sahib (ra) said that I had told him this. Zarqa said! Right. Hearing this, she was satisfied and returned home. (Sirat al-Nu'man, p. 63)

When the Abbasid Caliph wanted to appoint Imam Azam as the Chief Justice, he refused. He was put in jail for that. The executioner would take him out of prison daily, flog him in front of the people, and force him to accept this position. He kept on lashing out and denying it. One day, he cried while lashing. When he was asked the reason, he said! I did not cry because of my pain; I remembered my mother how sad she would be at my separation. Another narration has it that when my mother sees my bloody face, how low she will be.

He used to say that I give twenty dirhams in charity every Friday for my parents' reward, and I have taken a vow to do so. Ten dirhams for the father and ten dirhams for the mother. Apart from these fixed dirhams, he used to give charity on behalf of his parents among the poor and needy.

(Manaqib Al-Mufiq)

## **5.45. Selection of five hadiths from five hundred thousand hadiths of Imam Azam (ra)**

Imam Azam Abu Hanifah (ra) had made many wills to his son Hammad, one of which was this.

Oh, my beloved son! Following the five hadiths that I have selected out of five hundred thousand hadiths:

### **The Messenger of Allah ﷺ said!**

1. Actions are based on intentions he intended for a person.
2. The virtue of Islam is that a person abandons that which is not beneficial (in this world and the Hereafter).
3. None of you can be a believer until he is for his Muslim brother. Let him like what he likes for himself.
4. Undoubtedly, the halal is obvious, and the haram is also apparent; there are suspicious things between the two that most people do not know, so

the person who avoids suspicious things has protected his religion and reputation, and the person who falls into suspicious things, he fell into the forbidden. As a shepherd grazes his flock near the fence (of a field). Soon, it will happen that his flock will graze even in the field. Beware! Every king built a wall and demarcated for his subjects. Undoubtedly, the things limited by Allah are those which Allah has prohibited.

"Beware! There is a piece of flesh in the human body. When it is right, the whole body will be correct, and if the soul (Nafs) is corrupted, the whole body will be corrupted. Beware! That piece is the (Qalb) heart."

5. A perfect Muslim is one from whose tongue and hand Muslims are protected.

(Collection of Wasaya Imam-e-Azam by Maula Ashiq Elahi)

## 5.46. A trick to avoid the appointment of Qazi

Muhammad bin Yahya al-Qasari (ra) says that Caliph Abu Jafar al-Mansur called Imam Abu Hanifa (ra), Sufyan Thauri (ra), Masar bin Qadam (ra) and Shareek Nakhai (ra) to entrust them with the office of Qazi Qadah.

Imam Abu Hanifah (ra) said, let me tell you what will happen. He spoke! In my case, I will be saved by trickery. Masar (ra) will create such a situation that the Caliph will think he is a madman and will also be saved. Sufyan (ra), he will run away. However, Shareek (ra) suffers from it. So, when all these appeared before Caliph Mansoor, Imam-e-Azam Abu Hanifa (ra) said. I am a follower of Arabs, and I am not from Arabs. The Arabs would not like to have a non-Arab judge appointed over them. The second thing is that I do not have the capacity for this position. So, if my statement is true, I am not eligible for this position. And if I am a liar, then it is not permissible for you to appoint a false person as ruler over the lives and property of Muslims.

When the Caliph's man came to Imam Sufyan Thauri (ra), he said, "Stay here. I have finished a task." He began to wait. Imam Sufyan Thauri (ra) went out, got into a boat upon reaching the river, and asked the sailor to take me across the ship; otherwise, I would be slaughtered. He reasoned with this statement of the Messenger of Allah ﷺ!

“من جعل قاضياً فقد ذبح بغير سكين”

Whoever was appointed to the post of judge was slaughtered without a knife

The sailor hid him under a sack and took him across.

When Imam Masar (ra) appeared to the Caliph, he said, "Show me your hand so that I may see the condition of you, your children, and your animals." The Caliph said, "Take him out, he seems crazy." However, Shareek (ra) could not make any excuses, and he was promoted to the post of Qazi (judge).

### **5.47. Imam Abu Hanifa (ra) on the reservoir of Kausar**

Nawfal bin Habban (ra) says that after the death of Imam Abu Hanifa (ra), I saw in a dream that the Day of Resurrection was established and people were engaged in accountability. Rasulullah (ﷺ) visited the Hauz Kausar (Pond of Kauser), and many elders were standing around him. Imam Abu Hanifah (ra) is also present there and is telling the people that he cannot give water to anyone without the permission of the Holy Prophet (ﷺ). I also reached there. The Messenger of Allah (ﷺ) said, "Give him water."

Imam Abu Hanifa (ra) gave me a glass of water; even after drinking it, it did not decrease even a little. Then I asked Imam Sahib (ra) for the elders' names! He said that on the right side is Hazrat Ibrahim Khalilullah (AS), and on the left is Hazrat Abu Bakr Siddiq (RA). Thus, you mentioned the names of seventeen persons. I counted them on my fingers. When I woke up, all seventeen fingers were tied.

(Tazkirah-tul-Auliya) (Al-Khairat al-Hasan fi Manaqib al-Imam Abi Hanifah al-Numan p. 170)

### **5.48. Imam Azam's (ra) conversation with a Kharjees**

Once, Dahak al-Kharjee, the Kharijites' famous leader, captured Kufa during the Banu Umayyad period. He came to Imam Abu Hanifa (ra), showed his sword, and said, "Repent." He asked what? Dahak said! You believe Hazrat Ali (RA) agreed to mediate in Muawiya's (RA) dispute. However, when they were right, what does accepting arbitrators mean?

Imam Abu Hanifa (ra) said! If you intend to kill me, then it is another matter. If the truth is accepted, then allow me to speak.

Dahak said, "Okay, I also want to talk."

Imam Sahib (ra) said! If the discussion is not settled, what is the remedy?

Dahak said! Let us both judge one person.

So, a person was chosen from among the companions of Dahak to judge the right and wrong of the two parties. Imam Sahib (ra) said! This is what Hazrat Ali (RA) did. Then why blame them?

Dahak left suddenly and quietly got up and left.

(Sirat al-Nu'man, p. 70)

### **5.49. The speech of Hazrat Qatadah (ra) with Imam Abu Hanifa (ra)**

Hazrat Qatadah bin Damamah (ra) was born blind, but his chest was a treasure of knowledge. He was a very high-level scholar and expert in Hadith and Tafsir. Once he came to Kufa, a crowd of people and nobles came to visit him. During his address, he asked me to do whatever I wanted. The audience was in awe of his majesty. People did not dare to question him. Some people asked questions, which he answered. He was repeatedly asking people to ask questions.

Imam Abu Hanifa (ra) was young at that time. He was also present in this gathering but was silent because of his respect. When Hazrat Qatada (ra) insisted again and again, and no one was asking questions, he stood up and asked that when Hazrat Sulaiman (AS) passed through the Namal (Ant) Valley, he had a conversation with the chief of ants. Hearing this, Hazrat Sulaiman (AS) smiled.

Tell me if that ant was male or female. Hearing this question, Hazrat Qatada (ra) was shocked and became silent without answering. Then, the people told Imam Abu Hanifa (ra) that they should describe what it was.

He replied that she was female because it is mentioned in the Holy Qur'an that "قالت نمله" is the form of Qalat for a female.

Hazrat Qatada (ra) was surprised at his understanding of the Qur'an and accepted this argument.

(Ruh al-Bayan: Volume 6, page 333)

### **5.50. Where are we capable of this?**

Hazrat Imam-e-Azam Abu Hanifa (ra) used to do cloth business. Once one of your employees put a clothes rack in front of him and said a word of welcome! May Allah grant you paradise.

Hearing this sentence, Imam Abu Hanifa (ra) was moved to tears. He cried so much that he broke down. He asked the employees to close the shop. He put a handkerchief on his face and went to one side. When he went to the shop the other day, he told this employee!

Brother! Where are we able to wish for heaven? For us, this is the booty that we escape from the punishment of Allah Ta'ala.

### **5.51. Smiling after death**

Both brothers, Rabi bin Kharash (ra) and Rabai bin Kharash (ra) were famous Muhaddith and Tabei. Both the brothers had sworn that they would not smile until it was known that we were in heaven. So, neither brother laughed in life. When both of them died, those who gave them ghusl said that when they were given ghusl and shrouded, both of them kept smiling. (Tehzeeb al-Tehzeeb)

### **5.52. An excellent example of the Tabeyien period**

During the time of Tabeyien, a gentleman bought the land. He started plowing his land for farming when he found a chest buried in the ground. He opened it and saw it was full of gold and silver ornaments. This man was surprised; he thought I had bought the land from him, this treasure belonged to him, so I should return this box to him.

The next day, he went to the person he had bought the land and told him that he had got this treasure from his land. It's yours, take it. This person refused to accept that treasure and spoke! I sold the land to you; now, whatever profit you get from it is your right, not mine, so I can't take it. Now, there was a difference of opinion between them.

Both of them approached the judge to resolve their dispute. No wonder, when we were true Muslims, these types of cases kept coming up in court. He preferred his brother's rights over his own. The judge listened to both of them. He alternately asked both of them to take this box, but somehow, they were not ready to take it.

The judge asked them both about their domestic situation and their children. He learned that the boy of one is young and the girl of the other. The judge asked them both to marry their boy and girl and give this treasure to them. Both agreed on this.

(Sharh al-Arbayen al-Nawawiyah Atiya bin Salim)



### **5.53. Hazrat Hasan Basri's (ra) letter to Umar bin Abdul Aziz (ra)**

Hazrat Ibrahim Abdullah bin Abi Aswad (ra) narrates that Hazrat Hasan Basri (ra) wrote a letter to Hazrat Umar bin Abdul Aziz (ra), the subject of which is as follows:

Know! Contemplation is done to do good and act upon it. Repentance over evil causes it to be forsaken. That which perishes cannot be equal to what remains, even though the perishables are plentiful and in great demand. Intermittent hardship followed by long relief is better to be endured than relief that comes quickly but can be interrupted at any time and is followed by perpetual hardship and toil. The Hereafter is better than this deceitful and misguided world. This world is equipped to deceive and deceive well. It kills its lover by giving hope upon hope. She gives the message of marriage and dresses up like a bride. Eyes lift to enjoy it; people become enamored with it, and hearts become fond of it. She touches minds because of her beauty. Then, she painfully kills her husband after the marriage.

There is no trust in the past. The future is not in hand. The second does not learn from the end of the first. A wise man does not profit from a multitude of experiences. Arif-Billah does not take advice from it. The love of the world is lying in the hearts like dirt. People have souls that die for this world; we are not satisfied with anything less than this in love. He who is afflicted with the disease of love does not understand anything except love. It is in demand. Both the world and its seekers are in love with each other. His lover succeeds in his idea, and he is deceived. He falls in love with her and forgets his future. His intellect is engaged in it. Lying in it, his intellect becomes a victim of neglect. Even his steps slip. The evil of his desire comes before him. His regret and remorse increase. His regrets increase. His strictures intensify. The pain and suffering of death are gathered on it. The arrival of death infuriates him. The misery in which he is caught is indescribable. Ultimately, he succumbs to death before being victorious. With it, his worldly sorrows and confusion also end, but he cannot find what he wants. His soul cannot rest from toil and fatigue. His situation becomes like someone has embarked on a journey without the viaticum.

So be very afraid of this world; it is like a snake whose body is small and soft, but its poison is deadly. Therefore, beware of what pleases you in this world; remove its sorrow from you because you have examined its sorrows and pains. Be afraid of him if you are 100% sure of his separation. Because whenever the lover of the world finds satisfaction in enjoying her, she turns him away from her love in a terrible way. Whenever he succeeds in attaining something of this world and praises it to someone, the world depends on him. This makes the server a victim of fraud. The

one who gains from it takes the loss. It takes suffering to escape its gentleness. In it is eternal destruction; in its servant, there is a mixture of grief and sorrow. In it, the end of life is a weakness. Look at him like an ascetic. Never look at him with the eyes of a dying lover. Know that it destroys its recipient. In this way, the cheater becomes mistrustful and anxious. He who has gone from here has not returned. No one knows to whom the visitor will come to wait for him.

Fear from this world because its hopes are false and vain, life in it is only narrowness, it is a pure mess, you are in danger or a fading blessing or a headlong trouble or a decisive desire, so if you understand the reality is that the economy gets tight, there is danger in the matter of blessings, Allah is testing you and death is inevitable. If the Creator had not given the news of this world, had not described its example, and had not ordered asceticism, then when would this world have awakened the sleeper? She would have woken up the oblivious.

How can this happen when explicit promises have come from Allah Ta'ala? It also has sermons. It has no value with Allah Ta'ala. Due to its extreme worthlessness, it does not weigh with Allah Ta'ala. This world does not consider more than a pebble in the sight of Allah. For the people of Allah, the world is the most hated thing. Since Allah created him, he has not considered him a punishment.

Rasulullah ﷺ was presented with this world, and the keys of its treasures were given to him, but he ﷺ refused to accept it. Although he was not prevented from getting it, nor was his rank due to it. But only he ﷺ knew that Allah dislikes this thing. Therefore, Rasool Allah (ﷺ) also started to oppose him. When Allah despised her, she was also despised by him. If you had accepted it, only by taking it would have been proof of his love. But what the Creator hates is you (ﷺ) also dislike.

If this world were not despicable and had any value, then Allah would have made its acquisition a reward for the obedient and a punishment for the disobedient, but the reality is against it. So, the reward of obedience was removed from him, and the worldly punishment for sin was stopped. Keep the wicked of this world away from the prophets and their friends to guide you. A person who is deceived by the world or suffering from it thinks he is honored with the world. He forgets what Allah did to The Prophet Muhammad ﷺ and Hazrat Musa Kaleem Ullah (AS). Hazrat Muhammad Arabi ﷺ used to tie stones on his stomach in a state of extreme hunger, and due to the severe weakness of Hazrat Musa (AS), the green color of the salad lying in the stomach membrane was visible. On the day when he made shelter in the shade, he would ask Allah for only enough food to satisfy his hunger.

It has been narrated that Allah Almighty revealed to Hazrat Musa (AS): O Musa (AS)! When you see poverty and hunger coming towards you, say welcome to the slogan of the righteous, and when you see wealth coming towards you, speak! There is a sin that will soon be punished. If you want, compare it with Jesus (AS).

Their case is the strangest. He used to say: My pattern is hunger, my motto is fear, my clothing is wool, and my riding feet. The moon is my lamp in the dark. The source of warmth in winter is the sun. My fruits and fragrances are the plants that grow on the earth for beasts and cattle. I spend the night as if I have nothing and no one is richer than me. If you want, I can mention Hazrat Sulaiman (AS). His case was also strange. Those who ate his bread used to feed his family with husks and fine food to the people. When night fell, he would wear sackcloth and cry with his hands around his neck. He spent the night in the same way and even woke up in the morning in the same way, eating rough food and wearing hairy clothes.

Good people followed in their footsteps. Adhered to their method and enjoyed the contemplation. They endured the deception that would lead to destruction for a short time. They looked toward the end of the world and not toward the beginning. Keep an eye on its eternal bitterness and ignore the temporary sweetness. Then, they urged patience upon themselves and considered the world as lawful for them only as much as was necessary. They ate so much of it that the soul had some survival in movement.

They considered the world like a dead body, near which every passer-by puts their hand to their nose because of its foul smell. A passer-by can smell the stench of the corpse. It was their psychological state. They did not eat their fill of this corpse. They used to say, "Don't you see those people who are not afraid to eat when they are full?" There is no shame in enjoying it. Don't they smell bad?

Wa-Allah! This world in the Hereafter will smell worse than dead bodies. Yes, some people hurry and do not smell. It is enough for a wise man that whoever dies in this world and leaves behind him a lot of wealth will wish that he would be poor in this world or that he would be a nobleman and that he would be inferior. A wealthy man will want to know that he would be in trouble in the world, or if he were a man of power, he would wish to be humble. Is this not enough of an argument that the world is a beacon of humiliation?

Wa-Allah! If a man intends to get something from this world and then he gets something, the rights of Allah will inevitably become obligatory on him, and after death, he will be questioned and accounted for. Therefore, it is appropriate for a wise man to take from the world only enough to satisfy his hunger. So, save yourselves and save yourselves from the severity of the chastisement.

When you think about the world, there will be three kinds of days before you. A day that has passed, a day in which you are today, it is better for you to consider this day as a treasure and a day that is coming in the future, about which you do not know whether tomorrow you will be among the people of this world or not. You don't even know whether tomorrow will come in your life. If you have spent the previous day well, it is better; otherwise, think of one more day to improve it.

So, trust in action, and don't be deceived by hope; it will increase busyness and make the heart sad, and fatigue will increase, and thus, the person wastes action on the bill of hope.

If greed has left your heart today, you should act better. Minimize your heart's desires for them because greed will lead you to harm and increase your demand. Trust me if you want. Today is your guest; if you host him well and keep him well-behaved, he will appreciate you. It will keep rolling in your eyes if you don't treat it well. These two days are like two brothers. One day has come to you. If you do not behave well, another day will come after that day. This day says I am yesterday's brother; if you do good to my brother, the evil done to yesterday will be erased, and whatever you did will be forgiven.

Everyone has the same situation in the grave. Whatever wealth you had earned now belongs to your family and sons; they will enjoy luxury after you. It would be best if you acted for yourself. Fear regret at the time of death and do not think that your words will be justified at that time. May Allah Ta'ala benefit us and you with sermons and advice and bless you with a better end. Amen

Wa-Assalam o Alikum wa-Rahmatullah wa-Barakatahu.

(Haliya-tul-Auliya)

## **5.54. The eloquent sermon of Hazrat Hasan Basri (ra)**

Hazrat Abdul Momin bin Ubaidullah (ra) narrates that Hazrat Khawaja Hasan Basri (ra) once addressed us and spoke!

O son of Adam (AS)! Your action is knowledge. It is your flesh and blood in Nafs al-Amr. See how you find your action. Verily, the pious have signs by which they are recognized.

Those signs are truthfulness, promise and faithfulness, mercy, compassion and kindness to the weak, absolute avoidance of pride and arrogance, the habit of doing good, not showing off in front of people, good manners, habits that cause Allah to may Allah be near you.

O son of Adam (AS)! Indeed, watching the process well. Its merits and demerits will be weighed. Don't despise even the most miniature goodness; you will be happy when you see goodness in your deeds. Don't take even the most minor evil for granted; seeing it in the book of deeds will trouble you. So may Allah shower mercy on the person who earns halal and then spends it for the pleasure of Allah and saves it for the day of poverty and hunger.

Alas, this world has ended with this condition as a doer, and actions have become necklaces around the necks. You will be chasing people, and the Hour will be chasing you. Your good should face haste. What are you waiting for? Inspection and observation have been done. There is no other book after your book. And there is no other prophet after your Prophet (ﷺ), the end of the world.

O son of Adam (AS)! Sell your world for the Hereafter. In this way, you will earn profit from both. Never sell the hereafter for this world, as this will cause both losses.

(Haliya-tul-Auliya)

### **5.55. Daughter's marriage of Hazrat Saeed bin Musayyab**

Ibn Abi Wada'a (ra) narrates the narration that I used to attend the gatherings of Hazrat Saeed bin Musayyab (ra). I was absent from his majlis for a few days; after that, I went to his majlis, and he found out why I was missing. I said that my wife had passed away, so I could not attend your assembly.

He expressed his displeasure and spoke! Why didn't you inform me? I would have participated in the funeral. I apologized to him, and when I started to get up from his majlis after a while, he said! Did you make any arrangements for the second wife? I answered! I am a poor man. Who will marry me?

He spoke! You get ready, I will contact you married. I spoke! Brilliant. At the same time, Hazrat Saeed bin Musayyab (ra) recited praise and prayers and a short sermon on marriage and gave his daughter's marriage to me in exchange for a Meher of three dirhams. When I got up from there, my heart was not being controlled with happiness. I did not understand what to do. After reaching home, I worried about taking a loan for the bride's homecoming ceremony.

In the evening, Hazrat Saeed bin Musayyab (ra) ordered his daughter to accompany him. Please read the first two rakats himself and ask the daughter to perform it, too. After that, he came to my house with the girl. I would break the fast after Maghrib when someone knocked on the door. I asked who it was! Who got the answer? Saeed. I started thinking about everyone named Saeed who was present in Madinah. Still, I could not understand who it could be because my illusions were not about Saeed bin Musayyab (ra). Because he did not go anywhere except his house and masjid. In this hesitation, I got up and opened the door. Hazrat Saeed Bin Musayyab (ra) is standing in front of me. Seeing him, I was surprised and worried and said, Hazrat! Why did you bother calling me? He said! No. I should have come to you. I asked, tell me what the order is.

He spoke! You are a lonely man, and your wife is here. I thought, why do you spend the night alone? That is why I have brought your wife to you. She was standing behind him, which I overlooked. He let her in through the door and closed the

door from outside. My wife fell to the ground in shame. I locked the door from inside. After that, I climbed onto the roof and announced to the neighbors that today, Hazrat Saeed bin Musayyab (ra) had got his daughter married to me, and she had been brought to my house. My mother beautified her for three days; after she was decorated, when I saw her, she was so beautiful that I was amazed. Hafizah of the Book of Allah (Quran), a scholar of the Prophet's (ﷺ) Sunnah, and a woman who was well aware of the rights of husbands.

Ibn Abi Wada'a (ra) says! After that, I went to Saeed bin Musayyab (ra) for about a month, and he did not come to me. Finally, I got the courage to go to him; when I went, he sat with his students, teaching them. I greeted him, to which he responded. He did not speak to me more than that until the assembly was dispersed. When there was no one left with him except me, he said!

What is the condition of that person? I spoke! O Abu Muhammad (ra)! They are good. Other conditions are that friends are happy and enemies are sad. He spoke! If you have any apprehension, take this wand. (In other words, if my daughter fails in obeying you, then take this wood to teach her) After that, I returned to my home, and the next day, Hazrat Saeed bin Musayyab (ra) sent me twenty thousand dirhams.

Abdullah bin Sulaiman (ra) says that the Umayyad Caliph Abdul Malik bin Marwan wanted the daughter of Saeed bin Musayyab (ra) to be his daughter-in-law. He sent a message to him for his crown prince, Waleed bin Abdul-Mulk. Hazrat Saeed bin Musayyab (ra) forbade it in two blunt words. Abdul-Malik bin Marwan put much pressure on him and imposed various hardships, but he refused. Even Abdul-Mulk, in desperation, flogged him, poured buckets of cold water on you in the harsh winter, and clothed you in a woolen robe to humiliate you but did not convert his denial into a confession.

(Haliya-tul-Auliya)

## **5.56. Hazrat Sulaiman bin Yasar (ra) Yusuf-e-Sani**

Abu Hazim (ra) narrates that he had a traveling companion once Hazrat Sulaiman bin Yasar (ra) went from Medina to Makkah for Umrah. During the journey, they halted at Maqam Abwa. Hazrat Sulaiman bin Yasar (ra) was excellent, handsome, and pious. He sent his companion to get some food. He walked with a cloth to fetch food from the market.

Hazrat Sulaiman bin Yasar (ra) was staying in the tent when he saw a village girl standing atop a hill. She fell in love with him as soon as she saw him. She slowly descended the mountain and entered his tent. She was wearing a veil. She came

in front of him and removed the veil from her face. She was as beautiful as a piece of the moon.

She started saying to Hazrat Sulaiman bin Yasar (ra)! Do you give yourself to me? Hazrat Sulaiman bin Yasar (ra) should understand that she is asking for leftover food. For this purpose, he moved towards the table to lift it and give her food. She said I don't want that; I want from you what every woman wants from a man.

Hazrat Sulaiman bin Yasar (ra) said! Satan has prepared you and sent you. Then he put his head in his sleeve and started to cry. When the woman saw this scholar, she covered her face with a veil and left the tent. Meanwhile, his companion came back and bought the required goods with him. When he saw that Hazrat Sulaiman bin Yasar's (ra) eyes were in bad condition due to crying, he asked why you were crying. Do you miss your children?

Hazrat Sulaiman bin Yasar (ra) said! No. The companion asked what was the matter then. It has been almost three days since you were separated from the children. When his partner insisted too much, then he told the whole story. His traveling companion also started crying.

Hazrat Sulaiman bin Yasar (ra) asked why you were crying. He said that I should call more than you. Why did you ask him? He said I would have lost my patience in your place, so both kept crying.

When Hazrat Sulaiman bin Yasar (ra) arrived in Makkah, he was sitting after completing Tawaf and Sai, and suddenly, he saw in a dream that an excellent and handsome person, smelling of tall fragrances, was near him. He came and asked him! May Allah have mercy on you! Who are you?

The man answered! I am Yusuf bin Yaqub (AS). He asked! Is Yusuf Siddique? He Answered! Yes. I said that there is a strange glory in the case of your dear Egyptian woman. Hazrat Yusuf (AS) said! Your majesty is even more odd with Abwa's woman. (Tarikh al-Kabir, Tabqat Ibn Saad)

## **5.57. Punishment of the cheater**

Hazrat Bakr bin Abdullah (ra) narrates that once, a king had a guard he loved and always kept with him. The guard used to say to the king!

O king! Be kind to the good and leave the bad because his evil has prevented you from being good to him. Another person employed in the king's court was very jealous of the porter and wanted him to fall from his sight. He scolded the guard in front of the king and spoke! Long live the King! This porter has spread the word that the king's mouth smells bad. The king asked how I could know about his

actions. He replied that when he comes to you, you call him near and speak, then see that he puts his hand over his mouth.

So, the Talebearer invited the porter and increased the number of garlic in his food, so his mouth smelled of garlic even after eating. Meanwhile, the king called the porter and started talking to him, so the porter immediately put his hand over his mouth so that the king would not feel the foul smell of his mouth. The king understood that the person who had complained to him was truthful. He pushed it back and asked the scribe to bring the pen.

He wrote a letter, sealed it, put it in the hand of the porter, and said, "Take it to such and such a man. He has fixed a reward for you in it." As soon as the porter came out, he (Talebearer) asked him what the king had said. He said that it has given a reward of one lakh. The bully took the letter from his hand and told him I needed it more than he did. Talebearer took the letter and went to the person who was asked to give the letter and collect the reward.

The man read the letter and called the executioner. This person was afraid and said to him! Fear Allah, this is a wrong order that has fallen on me. Do not listen to your Amir and go back to this king. He said our job is to follow an order when the king gives it. It was written in this letter that the person who brought this letter to you should slaughter him and fill his skin with straw and bring him to me.

So, they slaughtered the bully and presented it to the king in its hide. When the king saw this man, he was shocked and wondered how this other person was killed. The king immediately called the porter. He attended. The king said to the guard, "Tell me the truth. Why did you put your hand over your mouth when I called you to me?"

The guard said! This man had invited me and put garlic in the curry, leaving my mouth smelling of garlic even after eating. Meanwhile, you called me, and when you brought me close to you, I put my hand over my mouth so that you didn't feel that unpleasant smell. The king said that the evil-doer had met his end. You return to your post and get busy with your work. Apart from this, the king also awarded him with a reward.

(Haliya-tul-Auliya)

## **5.58. The upper chambers of heaven**

It is narrated from Hazrat Jabir bin Abdullah (RA) that the Messenger of Allah (ﷺ) said! Shall I not inform you about the upper chambers of heaven? We answered! May our parents be sacrificed for you, O Messenger of Allah (ﷺ)! Be sure to tell us.



He (ﷺ) spoke! The upper chambers of heaven will be painted in different colors. Their appearance will be seen from the inside and the inside from the outside. In these boxes are luxury goods, rewards, honor, and dignity. About whom no ear has heard, and no eye has seen.

We spoke! May our parents be sacrificed for you, O Messenger of Allah ﷺ! Who will be in it? Rasool Allah (ﷺ) said! Those who practiced Islam fasted during the day, fed people experiencing poverty, and prayed when everyone slept. I asked! O Messenger of Allah ﷺ! May our parents be sacrificed for you. Who has the power to do all these things?

The Prophet (ﷺ) said that I will soon inform about those in my Ummah who have this power. Then he said! A man meets his Muslim brother and greets him, and he responds that he has indeed spread Islam. The one who fed his family full of food as if he provided others. Whoever fasts the entire month of Ramadan is as if he fasts forever. Whoever prayed, Isha and Fajr congregationally, then prayed the whole night even though the people, i.e., Jews, Christians, and Magians, were sleeping.

(Haliya-tul-Auliya)

## 5.59. Please pray (دعائی کرب)

Caliph Waleed Bin Abd al-Mulk was angry with Imam Hasan's (RA) son Hazrat Hasan Muthanna (ra) for some reason and imprisoned him in prison. Then, one day, Salih bin Abdullah, the governor of Madinah, wrote that he should be given five hundred lashes in the Prophet's Masjid. So, the governor brought him to Masjid-e-Nabawi to be flogged, and he went to the pulpit and started reading Walid's message. Hazrat Zainul Abidin (ra) entered the Prophet's Masjid during this time. Seeing him, the crowd retreated. He came close to Hazrat Hasan Muthanna (ra) and said, "Brother, why don't you recite Duaa-e-Karb?"

The prayer is:

لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ الْكَرِيمُ • لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ •  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ • الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ •

There is no god but Allah, the Compassionate, the Most Merciful.  
Praise be to Allah, the Lord of the Heavens and the Lord of the Great Throne.  
Praise be to Allah, the Lord of the Worlds.

Hazrat Hassan Muthanna (ra) recited this dua a few times, and then the heart of Governor Saleh bin Abdullah changed, and he got down from the pulpit and spoke! Hasan Muthanna (ra) is innocent, so his flogging is postponed. I will write to Khalifa Waleed about him. So, after a few days, he wrote a letter to the Khalifa asking that Hasan Muthanna (ra) should be released and his sentence canceled because he is innocent. (Mustarif)

## **5.60. Hazrat Malik bin Dinar (ra)**

His name was Malik, and his surname was Abu Yahya. His father's name was Dinar, and he was enslaved. He was born into slavery. He was born in Kufa. (Marat al-Asrar)

Another reason why your name is Dinar is also written in the books. Once, he was traveling in a boat. When the boat reached the middle of the river, the sailor asked him for the fare. He said I have nothing. On this, he started beating him. That made him faint. When he regained consciousness, they again demanded rent. He then said I have nothing. They said that they would hold you by the leg and throw you in the river as he had been told that by order of Allah, the fishes of the river came out with one dinar in their mouths. He took a dinar from a fish and gave it to the sailor. When the sailor saw this, he fell at his feet. He got out of the boat and walked on the water to the river bank. That is why his name became Malik bin Dinar.

(Marat al-Asrar)

Malik bin Dinar (ra) was the first Tabei to come to Kerala to preach. He was a Muhaddith as well as an Imam of Tariqat. His Sheikh was Hazrat Khawaja Hasan Basri (ra).

Once, he was traveling in a boat, and a merchant's pearl was lost in a boat. He accused him of theft after seeing his poor condition on the ship. Those merchants and people on the boat started torturing him. He raised his face towards the sky and pleaded before Allah. At that moment, all the river's fishes came to its surface with pearls in their mouths. He took one of the pearls, gave it to the merchant, went into the river, crossed the water, and reached the bank. (Kashf Al-Mahjub)

He was wonderful. He lived in Damascus. He used to perform Aetikaf in the masjid built by Hazrat Amir Muawiya (RA). Once, he had an idea that a situation should arise and that I should be made the guardian of this masjid. Therefore, he started performing prayers and I'tikaf in the masjid frequently. People always saw him engaged in prayer, but no one noticed him. A year later, when he prayed in the

masjid courtyard, a call said, O Malik! It would be best if you repented now. He was humiliated and sorry for his one year of self-indulgence. He emptied his heart of hypocrisy and worshiped Allah that night with sincerity.

In the morning, he saw that there was a group at the gate of the masjid who were saying among themselves that the management of the masjid was not good, so this person should be made the guardian of the masjid, and all the administrative matters should be entrusted to him. After that, the people came to him in agreement, and when he finished the prayer, they asked him if they unanimously wanted to make him the guardian of this masjid.

He asked Allah Almighty! Ya Allah! I engaged in hypocritical worship for a year so that I could get the masjid, but it did not happen. Now, when I engaged in your worship with a sincere heart, by your order, all the people have come to make me guardian and want to put this burden on me. But I swear by your majesty, I will neither accept this responsibility nor come out of the masjid. After saying this, he again engaged in worship. (Tazkirah-tul-Auliya)

Once a rich man died in Basra, he had a wonderful daughter and left much wealth. One day, this girl appeared in the service of Thabit Banani (ra) and said, "I want to get married, but I want my marriage to be with Malik bin Dinar (ra) so that he can help me in divine remembrance and worldly affairs." So Thabit Banani (ra) conveyed his message to Malik bin Dinar (ra).

He heard the message and spoke! I have divorced the world, and since a woman is also considered in the world, it is not permissible to marry a divorced woman.

(Tazkirah-tul-Auliya)

He died in 748AD.

## **5.61. Hazrat Malik bin Dinar (ra) and Ghulam**

Hazrat Malik bin Dinar (ra) says there was no rain in Basra for a year and severe famine. Many times, people had also prayed the Istasqah prayer. But there were no signs of acceptance of the prayer. One day, Atta Salmi (ra), Thabit Banani (ra), Yahya Baka (ra), Muhammad Bin Wasey (ra)", Abu Muhammad Sakhtiyani (ra), and many righteous people and children of the school came out to the Eid Gah and offered the Istasqah prayer. We left the Eidgah, but no signs of rain appeared till noon. Until all the people went to their homes. Only I and Sabit Banani (ra) remained in the Eidgah. The darkness of the night began to spread. Meanwhile, an Abyssinian enslaved person wearing a woolen robe entered the Eidgah. He prayed two rakats and prayed like this. O Allah! So how long will You keep

returning Your servants from Your door? Have you lost some of your treasures? Ya Allah! I swear to you by your love for me that you send rain right now. Hazrat Malik bin Dinar (ra) says that heavy rain started as soon as these words came out of his mouth. As if the sky opened its mouth. I immediately went to this enslaved person and said to him, "Aren't you ashamed of saying these words?" Do you know that Allah loves you?

This enslaved person asked me to get away from me. If he did not love me, why would he have created me? No doubt! He loves me, but my love is worthy of his glory. Hazrat Malik bin Dinar (ra) says that I was impressed by his words and dignity. I asked him about his owner, went to him, bought this enslaved person for twenty dinars, and brought him to my house. I asked his name! He said that his name is Memon. Then that enslaved person said to me, O my master! Why did you buy me? I am not even worthy to serve any creature.

I spoke! Oh, my lord! I did not buy you to serve me. Rather, I have bought you so that I can serve you. He said, why? I asked him, "Didn't I meet you at my Eid Gah yesterday?" Ghulam said, shocked! Did you see me praying and supplicating? I spoke! Yes. And I answered the questions from you.

Hearing this, that enslaved person immediately walked towards the masjid. After praying two rakats, he looked at the sky and said, "O Allah! There was a secret between you and me that you revealed to others. I swear to you that now there is no pleasure and fun for me in life. So, call me right now. Saying this, he fell into prostration and did not raise his head again. When I touched his body, he was freezing.

His dark face became so bright and luminous that it shone like the moon. Then, I saw a young man standing at the door with a shroud. He greeted us and said a few words of condolence to the slave, and handed over the shroud to us. We bathed this enslaved person and buried him. He said that I have never seen such a good shroud in my life. (Spiritual stories)

## **5.62. The story of Malik bin Dinar (ra) and the young man**

Ja'far bin Sulaiman (ra) says I once walked with Hazrat Malik bin Dinar (ra) in Basra. We saw a very luxurious house being built, and a young man was sitting and giving instructions to the builders. Hazrat Malik bin Dinar (ra) saw this young man and started saying! This man is a handsome young man and what he is getting into. How much is involved in the construction of this house? I wish to pray to Allah Almighty to take him out of this worldly cycle and make him his servant. How good it would be to be among the youth of Paradise.

Malik bin Dinar (ra) said! Jafar! Let us go to this young man. Jafar says we both went to this young man. Greet him. He answered the greeting. He had heard the name of Malik bin Dinar (ra) but had not seen him. After a while, he was recognized and stood respectfully. He said how did you come?

Malik (ra) said! How much money do you intend to invest in this house? He said! One lakh dirham. Malik (ra) said! If you give me these 100,000 dirhams, I will take charge of a home in Paradise for you, which will be much better and have more qualities. Its tents and domes will be of red rubies with pearls attached to them. Its soil will be saffron. Its slurry will be made of musk, which will be fragrant. It will never grow old or break. The builders will not make it, but Allah will prepare it. This young man said to give me a night to think.

If you come tomorrow morning, I will give my opinion about it. Hazrat Malik (ra) returned. The young man pondered over this problem throughout the night. At the end of the night, he humbly prayed. When morning came, we both went to his house. The young man was waiting for us at the door. He was pleased when he saw Hazrat Malik bin Dinar (ra).

Hazrat Malik (ra) said! What is your opinion about yesterday's talk? The young man said that you will fulfill what you told me yesterday.

Hazrat Malik (ra) said! Of course, The young man brought bags full of dirhams in front of them and got a paper pen and inkpot.

Hazrat Malik (ra) wrote in this paper:

After Bismillah al-Rahman al-Raheem,

It is a confession that Malik bin Dinar (ra) has taken responsibility from such a person that Allah will give him a palace with all the attributes he had described instead of this house. Please write it down so that he will get it. Much better than that, more excellent and nearer to the glory of Allah. He wrote this paper, handed it to him, and took away one lakh dirhams.

Ja'far says that he distributed all that money among people in need until, in the evening, Hazrat Malik (ra) did not even have enough money to buy one meal.

Not even forty days had passed after this incident. When Hazrat Malik (ra) finished his morning prayer one day, he saw a piece of paper lying in the mihrab. It was the same paper that Malik (ra) had written to this young man, and on the back of it was written without ink that Malik bin Dinar (ra) was acquitted by Allah Almighty. We gave him the house you promised this young man in complete and seventy times more than that.

Hazrat Malik (ra) was surprised to read this paper. After that, we went to the young man's house, and there was an ink mark on the house. That is, it was used as a mourning. Crying sounds were coming from the house. When we asked, we learned that this young man died yesterday. We wondered who bathed him. He was called. We found out from him the state of bathing and burial of this young man.

He said that this young man had given me a paper before he died and said that when you bathe me and put the shroud on me, put this paper on my chest inside the shroud. I cleaned him, shrouded him, and placed the sheet on his body inside his shroud.

Hazrat Malik (ra) took that paper from his side and showed it to him. He said this is the same paper by the one who gave him death. I kept this paper inside his shroud. Seeing this scene, another young man said, Malik (ra)! You take two lakh dirhams from me and write me the paper too.

Hazrat Malik (ra) said! That thing is gone now. It can't be now. Allah Almighty does what He wills. After that, whenever Malik bin Dinar (ra) mentioned this young man, he used to cry and pray for him.

(According to the Kitab Al-Tauwabeen)

### **5.63. Hazrat Malik bin Dinar (ra), a disabled lover**

Hazrat Malik bin Dinar (ra) says! It was summer, so hot that even the birds were hiding in the shade of the trees. The sun was pouring fire. No soul was visible outside. Meanwhile, I had to get out of some critical work. He said that I saw a young man who was crippled in both legs and was crawling on the ground. I was shocked to see him. As he came closer, I saw his face was red from the heat and covered in sweat.

I greeted him, to which he replied.

I asked him about it and where you are going this summer.

He replied that he was going for Hajj. I asked him to go to my house, rest, and leave in the evening when the heat would reduce.

He said, Malik Bin Dinar (ra)! You can walk on foot and travel quickly. I am walking along a trudging road; it takes me a long time. The journey is long, and I am afraid it will take me a long time, and the days of Hajj will run out. So, I can't stop on the way.

Malik bin Dinar (ra) said! O servant of Allah! When you stop, we arrange a ride; you go on a ride instead of walking. Hearing this, he angrily looked at Malik bin Dinar (ra) and spoke! Malik bin Dinar! I thought you were a wise man but utterly devoid of wisdom.

I said how? he said! Tell me, if an enslaved person has committed a crime and disobeyed his master, then he thinks that I should go to celebrate my master. Now tell me whether this enslaved person should ride or walk. It is good to serve your master humbly.

Malik bin Dinar (ra) says I was surprised to hear this young man. Well, then, he left, and I forgot about it.

Malik bin Dinar (ra) says that I also went on Hajj in the same year. While completing the Hajj, I was returning after pelting Satan with pebbles when I saw a gathering in one place. When I asked, the people told me that a young man was praying very fervently, to which people had gathered to listen.

I said let me see, too. I made my way through the crowd and approached the young man. I heard him say!

O Allah! May your grace be present. I circumambulated your house, kissed the black stone too,

I also prostrated at the place of Ibrahim (A.S.), held the cover of the Kaaba, and prayed.

O Allah! I also attended Waqf Arafat and Muzdalifah.

O Owner! I also expressed my enmity and hatred by throwing pebbles at Satan.

O Allah! Now is the time of sacrifice. All these people around me will go and make sacrifices.

O Owner! So, you know that I have nothing else except this Ihram clothes.

O Allah! Today, I want to sacrifice my life for you.

My Lord! Accept this sacrifice of mine.

Saying this, the congregation saw that he recited the word aloud, and his spirit took flight after that.

I went near him and looked at him carefully. It was the same disabled young man whom I had met in Basra. Allahu Akbar is great.

(Heart's desire)

*(Precious words)*

**That companionship  
is useless if it  
does not give the benefit  
in doomsday**

*Hazrat Malik bin Dinar (ra)*



# Chapter Six

**(During the time of Taba-Tabeyien)**



## 6.1. Reciting the hadith of Imam Abu Zareah (ra) during his death

Imam Abu Zareah Ubaidullah bin Abdul Kareem (died 264AH) was a famous Imam of Hadith. In this art, he was considered the consort of Imam Bukhari (ra). He was the teacher of Imam Muslim (RA), Imam Tirmidhi (RA), and Imam Nasa'i (ra). Imam Ahmed bin Hanbal (ra) says that the number of authentic hadiths is above seven hundred thousand, and he has memorized six hundred thousand hadiths.

Imam Abu Zareah (ra) himself used to say that I remembered one hundred thousand hadiths like a person remembers "Qul ho Allah." A strange incident of his death has been written in history. Imam Abu Jafar Tastari (ra) says that we came to him at the time of his death; at that time, Abu Hatim (ra), Muhammad bin Muslim (ra), Manzar bin Shaz (ra), and a group of scholars were present there. These people thought of the hadith of exhorting the deceased that the prophet's (ﷺ) advice is blessed: encourage your dead to say "La ilaha illa Allah."

But they were shy to Imam Abu Zariyah (ra) and dared not encourage him. Ultimately, everyone decided that the hadith of appeal should be discussed. So, Muhammad bin Muslim (ra) began by saying, "Hadathna al-Dahhak bin Mukhallid ibn Abdul-Hamid ibn Jafar ibn Salih" and stopped after saying this. Imam Abu Hatim Razi (ra) recited the chain of command: "Hadathna Bandar, Hadathna Abu Asim ibn Abdul Hameed ibn Jafar ibn Saleh stopped after saying this, and the rest of the gentlemen also became silent. On this, Imam Abu Zareah (ra) started reciting the hadith along with his chain of command in the light of this knowledge, Narrated by Bindar, narrated by Abu Asim, narrated by Abd al-Hamid bin Jafar bin Salih bin Urrab on the authority of Kathir bin Marah al-Hadrami on the authority of Mu'adh bin Jabal said: The Messenger of Allah (ﷺ) said!

من كان آخر كلامه لا اله الا الله

“Whoever says the last of his words, there is no god but Allah.”

Had said so much that his spirit flew away. The entire hadith is as follows:

“من كان آخر كلامه لا اله الا الله دخل الجنة”

“Whoever says the last of his words, there is no god, but Allah will enter Paradise.”

That is, whoever utters the last word (لا اله الا الله) La ilaha illa Allah from his tongue will enter Paradise. Subhan Allah! How he and the Hadith were so closely related to this Saeed soul that knowledge and action remained together till the end. (History of Baghdad, vol. 10 p. 234)

## **6.2. Bahlul (ra) and the fear of Allah**

Hazrat Suri Suqti (ra) says that one day, I was passing by the cemetery and saw Bahlul (ra) sitting in a grave with his legs hanging and playing with mud. I went to him and asked! What are you doing here?

He answered! I am with those who do me no harm and do not backbite me when I leave them.

## **6.3. Dream of Hazrat Umar bin Abdul Aziz (ra) and Slave Girl**

Hazrat Umar bin Abdul Aziz (ra) had a maidservant. One day she woke up and said to him!

O Commander of the Faithful! I had a strange dream today. Hazrat Umar bin Abdul Aziz (ra) said! Explain quickly. She began to say! I have seen hell burning, a bridge (Saraat) has been placed over it, and angels have brought the caliphs. First, she saw Abd al-Malik bin Marwan, carried by the angels, and ordered him to walk a little distance and fall. He spoke! Explain quickly. She began to say! Then, his son Waleed was brought, and the same thing was said to him! He also fell a short distance away. Then, the second son, Sulaiman bin Abd al-Mulk, was brought, and he also suffered the same fate.

Then you were brought. When Kaniz said this, Hazrat Umar bin Abdul Aziz (ra) let out a scream and fell unconscious. The maids started shouting, Huzur Wa-Allah! I saw that you crossed safely. She kept making noise, but Hazrat Umar bin Abdul Aziz (ra) was in a bad condition.

(God-fearing true stories)

## **6.4. Karamat of Hazrat Habib Ajami (ra)**

There is a narration that Habib Ajami (ra) was seen in Basra on the 8th of Dhuel-Hijjah, the Day of Al-Tarwiyah, and the ninth day of the Day of Arafah, he was in Arafat.

Once, the people of Basra faced starvation. Habib Ajami (ra) bought some food on loan and distributed it among people experiencing poverty. Then he took his bag and placed it under his head. When some debtors came to demand, he opened his bag, and it was full of dirhams, with which he paid the people's debts.

## **6.5. The story of Hazrat Habib Ajami's (ra) repentance**

Hazrat Habib Ajami (ra) was a wealthy person. His livelihood was usury. He made a living by lending money to people and charging interest. One day, his wife said there was nothing to cook in the house today, so he arranged some food. Habib Ajami (ra) left the house and knocked on the door of one of his debtors. Incidentally, the house's owner was not at home. His wife said that her husband was not at home. Habib Ajami (ra) said I want my money installment, not your husband. To this, the woman replied that when the husband is not home, where will the interest amount be received? On this, Habib Ajami (ra) said again rudely that I am not concerned with anything of yours. If you don't pay me the installment, I will also receive damages for wasting time. The debtor's wife said, "When we have no money, where will we pay the interest installment, and then where will we pay the damages?" Habib Ajami (ra) hit the foot on the door and spoke! I will not go empty-handed; I will go with something.

The debtor's wife was furious. She thought he was a strange miser when I was describing my compulsion and disability, yet these demands were being made. To get rid of his life, he said that yesterday we slaughtered a goat, its meat, etc., is gone, its head is left, if you want to take it. Habib said, "Give me the same." The woman gave that head of the goat to him, and he came home with it and said to the wife that this head had been received as compensation, cook it today.

Habib Ajami's (ra) wife said that work cannot be done with an empty head. Fuel wood, chili spices, and other items are also required, which are not available. Habib Ajami (ra) said, "Don't worry. I also bring these things with interest." He went out again and brought all the things to interest. The wife put the pot on the stove to cook the curry and put the head meat in it to boil. After some time, the curry was ready, and the wife said. The curry is cooked, so eat it. Just then, there was a knock at the door. When he opened the door, a poor man stood there asking for alms. Habib Ajami (ra) was furious after seeing the poor man. Don't you know that this is a receiver's house? I receive money from people all day, so you came to collect from me. Have some shame and get your way. The fakir humbly pleaded, sir, I am hungry; for the sake of Allah, feed me some food. Habib Ajami (ra) said, "Go, I told you once that you will not get food."

On this, the fakir said, O Habib! I am also your disciple; just as you stand stubbornly at people's doors and do not leave without taking something, I, too, will not leave here without taking something. On this, Habib Ajami (ra) again said that I have given loans to people and demand interest. What have you given me that you have come to take? The poor man said that the poor and the needy also have a share in the wealth of the rich, and I have come to receive my share, and I will leave after receiving it.

Habib (ra) spoke angrily! Get out of here; I still care about you; otherwise, someone else would have made him sign the paper and charged him for his time. Fakir Said! Habib! You are dying out of stinginess. I have not asked you for any wealth. I am only asking for something to eat.

Habib Ajami (ra) said harshly, " O stupid Faqir! I have told you that I will not give you anything, and even if I give you wealth, you cannot become rich with it, but I will indeed become poor. Giving you something to eat will not fill your stomach, and I will be hungry anyway.

The fakir got angry at this and said, O Habib! If giving me food will make me hungry, then don't give me food, but remember one thing: when Allah intends to keep someone hungry, that person will never be able to fill his stomach, and today you will be hungry by Allah's command.

Habib Ajami (ra) was not affected even after listening to the poor man, but his wife's heart sank, and she asked her husband to give him food, but she was helpless in front of her husband's stubbornness. She tried hard to get Habib Ajami (ra) to provide some food for people experiencing poverty, but Habib Ajami (ra) was dominated by greed. He also cursed his wife and chased away the poor man. The beggar was an angel sent by Allah who came in human form. When he made this bad prayer that if he did not give me food, he would not be able to eat himself.

To deny this, Habib Ajami (ra) told his wife, "Bring food. I will now show the fakir by eating." When the wife opened the pot lid to take out the curry, she was surprised to find that the pot was filled with blood instead of broth and salt. She called Habib Ajami (ra) and showed him the pot. At first, Habib Ajami (ra) considered the color and smell of the curry, and when he was satisfied that it was indeed blood, he also realized it. Now, the wife has a chance to speak. She said that you have always acted miserably and sucked people's blood for your lust. You made people's lives miserable by adding layers upon layers of debt, and today, this questioner was probably an angel sent by Allah. You misbehaved, and Allah changed our curry with the blood that you have sucked from people.

Habib Ajami's (ra) condition was already disturbing; his wife's harsh words from above-added fuel to the fire, and he ran to find the poor man, but he had disappeared to an unknown place. When he returned home from this trouble, his wife told him to accept my advice. He asked; tell me quickly, I am very anxious and indecisive; I am still determining what punishment will be given. On this, his wife said that all the debts you must take from people should be forgiven immediately. Hearing the news of your generosity, the poor man will come running.

Habib Ajami (ra) said, "But how will I spend my whole life without money?" The wife replied that this was a complex matter. You have lived in luxury for so many days, now work hard for the rest of your life, trade, money can be earned or lost in any way. Habib Ajami (ra) was immersed in thoughts; leaving the dirty business, wealth, and luxury took much work. As soon as he thought of going to the company, the confusion in his mind increased, but Habib Ajami's (ra) heart started to hate and resent the business. At the same time, he became clean and came to the masjid, performed the prayer, prostrated himself, and asked Allah Almighty.

Oh my God! I am a sinner, a victim of mistakes and evil deeds. I want to be unrelated to them. Please help me because my intellect is weak. Instead of handing me over to my intellect, guide and help me. I promise to end my usurious business and forgive my debts to people.

Habib Ajami's (ra) heart and mind got peace and contentment when the prayer ended. Allah Almighty encouraged him to stick to his decision and guided him by abandoning the life of sin. He immediately told his wife that I would repent of my sins in front of you and adopt a good life. The wife was pleased and said you have found life's truth. I will be your witness till the day of judgment. Hearing this, Habib Ajami's (ra) face shone with the light of consolation and healing. He immediately came out of the house and used to tell people in a loud voice that whoever I had to borrow from should write me a letter of forgiveness for the repayment of the loan. When people heard Habib Ajami (ra) announcing against his nature and habit, most thought Habib Ajami (ra) was telling a new way to squeeze people's blood. When the boys of the street saw you, they started warning each other not to come near him because it was like touching the fire of hell.

Habib Ajami (ra) was unfortunate to hear these things, but what should he say to anyone? These were all his evil deeds.

He went towards the assembly of Hazrat Khawaja Hasan Basri (ra) crying. There, the topic was also according to him. Which opened the closed windows of his mind, and later, the soulful speech and advice of Hazrat Khawaja Hasan Basri (ra) changed his body. He also repented before Hazrat Khawaja Hasan Basri (ra) and made him a witness. And I have promised Allah that he would not even entertain the thought of abominable business-like usury and would forgive all the debts of the people.

Hazrat Khawaja Hasan Basri (ra) highly appreciated his decision to seek forgiveness and prayed for him. Habib Ajami (ra) returned home taking the dua of Hazrat Hasan Basri (ra). On the way, he met a person who owed him money. He asked him to come with me to my house, and I will write a forgiveness letter for your debt. But the debtor said! If I go to your house, you will mistreat me. I will never go with you. Habib (ra) said! If you want to go with someone other than me to my

house, I will go with you to your house and write you a letter. But that person disagreed and said you would go to my home, make noise, and disgrace me in the neighborhood.

He began to cry and began to ask Allah Almighty, O Allah! I have become so unreliable that people don't believe in my goodness. He then said to his debtor, well, go, bring the paper here. I will write the loan waiver here. Now, the man had some confidence, and he was willing to walk home. On the way again, the boys on the street confronted Habib Ajmi (ra). The boys saw him and told their friends to move away, lest our flying dust falls on Habib Ajmi (ra) and we become sinners. The debtor was very surprised to hear this. At the same time, Habib Ajami (ra) fell into prostration and said, O Maula Karim! Your power also has strange spectacles. While I repented, you started proclaiming my good name.

From that time, he started writing forgiveness letters to all his debtors and announced that anyone who owed me, wherever he was, should take a forgiveness letter from me. After forgiving all the creditors, he distributed all his assets among the people. After sharing everything, a questioner came; he had nothing left, so he took off his kurta. While that questioner was still there, another one came. He gave him the cloak of his wife and swept his feet with worldly wealth.

After that, both husband and wife built a chamber on the banks of the Euphrates and dedicated it to worship. He had made it his habit to go to Hazrat Hasan Basri (ra) during the day to study and pray throughout the night. Habib Ajami (ra) could not pronounce the Holy Quran correctly, so he was called Ajami.

Once his wife said that you should do some work to meet food and drink needs, he left the house for labor. But instead of working, he went to a masjid and worshiped Allah all day. When he reached home in the evening, his wife asked him what he had earned. He replied that the person I was working for was very kind and merciful, so I did not dare to ask him for work. But he said I will give you the total salary after ten days when needed. In the same way, he used to leave the house every day for work, go to the masjid, and worship Allah. Then, when ten days passed, he thought, what will I answer when I go home today? He was going toward home, immersed in the same thought.

On the other hand, Allah Ta'ala delivered a bag of flour, a slaughtered goat, ghee, honey, and three hundred dirhams to his house through an unseen person. He also conveyed this message to tell Habib to develop his work as a reward. We will give him even more labor. So, when he reached home, lost in his thoughts, the smell of food came from the house. When he went inside and asked his wife about the situation, she told the whole story and conveyed her message to you. It occurred to him that Allah gave such a good reward in only ten days of worship,



which needed more attention. I am still determining what rewards I will get if I worship him wholeheartedly. From that day, he left the world, immersed himself in the worship of Allah Almighty, and reached the level of Mustajab-ud-Dawah. May his prayers benefit not only him but also the people.

(Tazkirah-tul-Auliya)

## **6.6. Hazrat Habib Ajami's (ra) spiritual disposition**

Once, the soldiers of Hajjaj bin Yusuf were looking for Hazrat Khawaja Hasan Basri (ra) to arrest him. Hazrat Khawaja Hasan Basri (ra) was the Sheikh and mentor of Hazrat Habib Ajami (ra). Hazrat Hasan Basri (ra) reached the place of worship of Hazrat Habib Ajami (ra) while hiding and said, Habib, hide me. The soldiers of Hajjaj are looking for me to arrest me. Habib Ajami (ra) said that you should go inside and hide. After a while, Habib Ajami (ra) stood at the door, and Hajjaj soldiers came here looking for Hazrat Basri (ra). The soldiers asked him if Hasan Basri (ra) come here. He spoke! Yes! He came, and he was inside. The soldiers went inside the room and searched everywhere, but Hazrat Hasan Basri (ra) was not seen. Then the soldiers said to Hazrat Habib Ajami (ra) that you have lied to the soldiers of Hajjaj and that Hajjaj would punish you for this. He said that he came. So, the soldiers searched again but could not find Hazrat Hasan Basri (ra). They thought Habib was mad and went back.

After they left, Hazrat Hasan Basri (ra) said that you did not even consider being my teacher and told them clearly about me. Habib Ajami (ra) said that he did not see you. I had acted truthfully, then you would have been safe, and if I had told a lie, indeed, we would both have been arrested.

Hearing this, Hazrat Hasan Basri (ra) asked what you had read and spoke. He said that Ayat-ul-Kursi twice, Surah Ikhlas twice, and (آمن الرسول...) Amen-ul-Rasool twice. After reading it, he asked Allah Almighty to protect Hasan (ra) only if he was handed over to you.

(Tazkirah-tul-Auliya)

## **6.7. Trust of Hazrat Habib Ajami (ra)**

Hazrat Habib Ajami (ra) lived in Basra. One day, he took off his cloak and jacket, placed them on the square, and went to the bath to take a bath. By chance, his mentor Hazrat Hasan Basri (ra) passed by there, and he recognized that these were the clothes of Habib Ajami (ra). He started looking around and thought

Habib (ra) would be nearby, but he was not seen, so he stood near these clothes to protect them. After some time, he saw Habib Ajami (ra) coming from one side. When he came near, He asked Hazrat Hasan Basri (ra) why are you standing here. He said I saw your clothes lying here, and you were not there. In whose trust did you leave these clothes? What would happen if someone picked them up? Habib (ra) said! Left in the trust of the one who brought you here to protect them.

Once Hazrat Habib Ajami's (ra) Sheikh Hazrat Hassan Basri (ra) came to his house. At that time, he had bread and salt with him. He put it in front of his Sheikh as a sign of humility. When he started eating, a questioner's voice came from outside. Habib Ajami (ra) took the bread from his Sheikh and gave it to the questioner. Hazrat Hasan Basri (ra) felt terrible about this and told Habib Ajami (ra) that you should have modesty. You don't know that you should not take the bread in front of the guest and give it to someone else. If you wanted to give him, you would break a piece of it and give it to him. Hearing this, Habib (ra) remained silent.

But after a while, a man appeared with a bowl on his head containing various delicacies and five hundred dirhams. He placed it in front of Hazrat Hasan Basri (RA), asked him to eat, and sat down to eat with him. After eating, he distributed all the dirhams among people experiencing poverty. Hazrat Hassan Basri (ra) said to him! You are considered among the good people, but right now, you lack faith.

## **6.8. Walking on the water of Hazrat Habib Ajami (ra)**

Once, Hazrat Hasan Basri (ra) was visiting somewhere, and when he reached the Tigris River, he met Hazrat Habib Ajami (ra). Habib (ra) asked Hasan Basri (ra)! Where is the intention? He said I wanted to cross the river and was waiting for the boat. Habib (ra) said to remove hatred and love of the world from your heart, consider suffering as a booty, trust in Allah, and walk on the water to the shore. Having said this, he walked on the water and reached the other side of the river. Seeing this condition, Hazrat Hasan Basri (ra) became very upset. When he regained consciousness, people asked him about the condition of this exasperation.

He spoke! I taught Habib knowledge. But at that time, he admonished me and crossed the river by walking on water. This terror made me anxious about when the order would be given to walk on the bridge (Saraat) and what would happen if I was deprived even at that time. When he met Habib (ra), he asked him how you got this position.

Habib (ra) said! I wash the heart ink, and you ink the paper. Hearing this, Hazrat Hasan Basri (ra) said! It is a pity that others have benefited from my knowledge, but I could not find anything.

Hazrat Fariduddin Attar (ra) says that if anyone doubts Habib Ajami's position is higher than Hasan Basri (ra), it would be his mistake because Allah has made knowledge superior to everything. That is why Allah Almighty said to the Messenger of Allah ﷺ!

“قل رب زدني علماً”

(O Prophet! Say: O Allah, increase my knowledge)

Mashaikh says that the fourteenth level of Tariqat is Karamat, and the eighteenth level is Asrar (mysterious) and Ramos (secret). The acquisition of dignity is related to worship, and the mysteries and expressions are related to intellect and thought.

(Tazkirah-tul-Auliya)

## **6.9. Hazrat Habib Ajami's (ra) knowledge of jurisprudence**

Hazrat Imam Shafi'i (ra) and Hazrat Imam Ahmad bin Hanbal (ra) used to stay somewhere. Hazrat Habib Ajmi (ra) reached there by chance. Imam Ahmad (ra) told Imam Shafi'i (ra) that I would ask him a question.

Imam Shafi'i (ra) forbade him to ask Wasil-Billah what questions you would ask these people. Their religion is different. But despite being banned, he asked.

Imam Ahmad (ra) asked Habib Ajami (ra)! What should one do if one of the five prayers has been missed and he needs to remember which prayer has been forgotten?

Hazrat Habib Ajmi (ra) said! He has to make up all five prayers because he has committed disrespect by being oblivious to Allah Ta'ala.

Hearing this, Imam Shafi'i (ra) said! I forbade you not to ask him jurisprudential questions.

## **6.10. The Karamat of Hazrat Abdullah bin Mubarak (ra)**

Hazrat Sohail (ra) used to visit Hazrat Abdullah bin Mubarak (ra) most of the time. Once, while walking, he said, I will never come to you because today your maids from the roof called me O Sohail! O Sohail!

They were making noises, and I found this thing very unpleasant. Hearing this, Hazrat Abdullah bin Mubarak (ra) said, "Come and perform the funeral prayer of Sohail." So, he passed away on the same day, and after the funeral and burial, when people asked how you came to know about his death even before his death.

Hazrat Abdullah (ra) said! He said that the maids from your roof were calling me, O Sohail! She was making a sound, saying, although I don't have any slave girls here. They were indeed the doors of heaven who were giving him voices. That is why I believe his death.

(Tazkirah-tul-Auliya)

## **6.11. The generosity of Hazrat Abdullah bin Mubarak (ra)**

Hazrat Abdullah bin Mubarak (ra) lived in Marv. Marv is located northwest of Khorasan, which is far from Syria. Once, he went to his homeland, Syria. It was a time when the roads could have been better and faster cars. Traveling took work. He was a businessman as well as a practicing scholar. He spent the nights awake in worship and served the people during the day. Whenever Jihad was announced, he drew his swords and jumped into the battlefield. Allah Ta'ala had given him a lot. He used to spend his wealth to fulfill the needs of people.

Once, a person appeared in the service of Hazrat Abdullah bin Mubarak (ra), expressed his problems, and said that I am in debt nowadays. Payments have become difficult, and debt is mounting.

Hazrat Abdullah bin Mubarak (ra) said! No problem, trust in Allah, and keep looking for employment. Along with this, he wrote a paper and gave it to him, telling him to give this paper to the accountant. He came to an accountant with the paper. He opened the paper and saw that the sum of seven thousand was written in it, which was directed to be given to him.

The secretary asked him! Sir! How much money do you need? He spoke! I have a debt of seven hundred dirhams, which I mentioned to Abdullah bin Mubarak (RA), so he wrote this paper, asked me to give it to you, and said that you would get the money.

The secretary took that paper and then went to Hazrat Abdullah bin Mubarak (RA) and asked if this person owed seven hundred dirhams; you have written to give him seven thousand dirhams. Is there any mistake in writing?

Hazrat Abdullah bin Mubarak (ra) was a great Muhaddith, and he used to remember every word of the Messenger of Allah ﷺ. He did not like this subtlety of accountant. He took that paper from an accountant, cut the amount to fourteen thousand, and said to give this amount quickly, don't wait.

Hazrat Abdullah (ra) said! I had offered seven thousand dirhams; this tyrant sacrificed my pleasure and faith. When he got seven thousand instead of seven hundred, he would suddenly feel happy because this amount was unexpected for him.

The Prophet of Allah ﷺ said! Whoever gives happiness to a Muslim suddenly, Allah will forgive him and give him more than what he has spent in the way of Allah, and there will not be any shortage of it. He learned he was getting 7,000, so I gave him 14,000. If this amount goes against his expectations, he will suddenly get much happiness.

(Unusual events)

## **6.12. Repentance of Hazrat Abdullah bin Mubarak (ra)**

It is written in the early life circumstances of Hazrat Abdullah bin Mubarak (ra) that he was in love with a woman to such an extent that he could not be bothered by any side. It was a cold season, and one night, he stood by the wall of his beloved's house till morning. When the Adhan to prayer was called in the morning, he thought the call to worship for Isha was called. Still, immediately after the movement of people and the light appeared, it became clear that I had been standing next to the wall of my beloved all night and waited so long for a creature for free. Then he started saying to himself.

O Son of Mubarak! You spent the whole night for the sake of shame. How good it would have been if he had prayed all night.

He immediately repented and engaged in the worship of Allah and attained such status that one day, his mother saw him sleeping under a tree and a snake moving a branch of narcissus in its mouth for air.

(Kashf Al-Majoob)

### **6.13. Hazrat Abdullah bin Mubarak (ra) and acceptance of Hajj**

Once, Hazrat Abdullah bin Mubarak, after finishing Hajj, was in Baitullah and went to sleep. He dreamed that two angels were talking. One asked the other how many people participated in Hajj this year and how many people were accepted for Hajj. The other replied that six hundred thousand people performed Hajj this year, but only a few were taken. A cobbler from Damascus did not participate in the Hajj, but Allah accepted his Hajj and accepted the Hajj of all his followers.

After seeing this dream, he decided to meet this cobbler when he opened his eyes. He reached Damascus and started looking for this cobbler. Eventually, he gets to know his name by genealogy and reaches out to the person. He met him and inquired about the matter of Hajj. After telling me his name and occupation, he asked your name. He said that I am Abdullah bin Mubarak. Hearing this, he screamed and fainted.

When he regained consciousness, he said that I wanted to perform Hajj for a long time, and I had collected three hundred dirhams with this intention, but one day, I smelled cooking in my neighbor's house. The wife said you should also ask for some food from them so we can eat. So, I went to him and asked him to give us some of what you have cooked today. But he said that food is not for you to eat. For seven days, my family and I were suffering from starvation. I saw a dead donkey in a place, so I cut meat from it and brought and cooked it. Hearing this, I was moved with fear of Allah and handed over all my accumulated money to him. I imagined that helping a Muslim was equal to my Hajj. Hazrat Abdullah bin Mubarak (ra) heard this incident and said that the angels had spoken the truth in the dream and that Allah is indeed the master of judgment and destiny.

### **6.14. Meeting of Hazrat Abdullah bin Mubarak (ra) with Syedzada**

Once, Hazrat Abdullah bin Mubarak (ra) was going somewhere with great authority and met a poor Syedzada. He said that even though I am a Syed, why am I lower than you? He said I obeyed your ancestors, but you should have followed their words and deeds. Some gentlemen said that he replied that it is a fact that your ancestors were the final prophets and my father was misguided. But I received the inheritance left by your greatness, so I was given this position. And because you received my father's error, you were disgraced.

But that same night, he saw in a dream that the Holy Prophet (ﷺ) was in a state of anger. When the cause of the anger was ascertained, he (ﷺ) said, "Why did you

expose the faults of my family?" He wakes up from sleep and gets scared. He went in search of this Syedzada.

On the other hand, Syedzada saw in a dream that the Messenger of Allah (ﷺ) was saying that if your deeds and actions were reasonable, why would Abdullah (ra) insult you? He searched for Abdullah bin Mubarak (ra) when he woke up. Both of them met on the way, and both of them told their dreams to each other. Then, both of them sincerely repented.

### **6.15. Hazrat Abdullah bin Mubarak (ra) and repentance from sins**

Hazrat Abdullah bin Mubarak (ra) said that once he saw a place in Rome where some people were tying a person and beating him. A person stands far away and says to beat him well; otherwise, the prominent idol will get angry when I ask why these people are winning. He said that we believe one cannot mention the name of the big idol without being cleansed from sins. For fear of it, they cannot even cry. Hearing this, he said, "How great is the favor of Allah that He has given us the religion in which the servant is freed from sins as soon as he mentions the name of Allah." When he realizes this, he becomes silent. As Allah Ta'ala says, the tongues of those who recognize Allah Ta'ala become dumb.

### **6.16. Hazrat Abdullah bin Mubarak (ra) and fulfilling a covenant**

Once, Hazrat Abdullah bin Mubarak (ra) was fighting with an unbeliever in Jihad when the time for prayer came. He prayed with the permission of this unbeliever, and when the time for his worship came, he, too, sought your permission and bowed before his idol. During this time, a desire arose in your heart to kill him.

At the same time, the call came that according to this verse of ours

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (٥)

And fulfill (every) covenant. Verily! The covenant will be questioned about.

(Surat al-Israa, 34)

That means you will be held accountable for breaking your promise on the Day of Judgment. So, he turns away from his (wrong) intentions. As soon as he heard this call, he started crying. When this infidel asked why he was crying, he narrated the incident. On hearing this, the unbeliever thought that disobeying Allah, who is

angry with his friend because of his enemy, is cowardice. With this thought, he sincerely repented disbelief and became a Muslim.

### **6.17. Hazrat Abdullah bin Mubarak (ra) and enemy of his friend**

Hazrat Abdullah bin Mubarak (ra) said that a person wanted to enter the Kaaba, but he trembled and fainted. When he regained consciousness, he was asked the reason for his fainting. He said that I was a fire worshiper and had come to enter the Kaaba in disguise. But as soon as I intended to enter, I was asked how to enter a friend's house by being an enemy of a friend. As soon as I heard this voice, I fainted and accepted Islam with a sincere heart.

### **6.18. Hazrat Abdullah bin Mubarak (ra) and forced enslaved person**

Once, during a severe winter, Hazrat Abdullah bin Mubarak (ra) saw an enslaved person shrinking in the cold. He asked why you didn't ask your master for a warm blanket. He replied, "Doesn't he see what I need to say?" This sentence gave him such a lesson that he said that Tariqat should be learned from this enslaved person.

### **6.19. The sin of backbiting**

A person asked Hazrat Abdullah bin Mubarak (RA) if I had committed such a sin that I cannot explain due to regret. But after insisting, he said that I was guilty of adultery. He said I thought you had sinned by backbiting someone. Because adultery is related to Allah's sins, which can be forgiven after repentance, but backbiting is a sin of the servant, and if the servant does not forgive, then Allah will not ignore it.

### **6.20. Divorce of Hazrat Abdullah bin Mubarak's (ra) disobedient wife**

A guest came to the house of Hazrat Abdullah bin Mubarak (RA); at that time, no servant was present. He said to his wife that Allah Ta'ala sends a guest, so there should be no neglect in his service. But she did not obey his order, so according to a Shariah order, a woman who does not follow her husband's order should be divorced. He divorced his wife by paying a dowry.

In those days, a wealthy woman once attended the sermon of Hazrat Abdullah bin Mubarak (ra). She was so impressed by your sermon that she asked her parents



to get me married to Hazrat Abdullah bin Mubarak (ra). The parents obeyed their daughter and married her to Hazrat Abdullah bin Mubarak (RA). In addition, fifty thousand dinars were also given to the girl. One day after the marriage, he saw in a dream that Allah Almighty says that you divorced your wife for our pleasure, so We gave you a better wife than her.

## 6.21. Observation of Majlis of Abdullah bin Mubarak (ra)

Hazrat Abdullah bin Mubarak (ra) is an excellent Muhaddith and jurist. He used to have such a large gathering of those who acquired knowledge that once the inkpots were counted, they were more than forty thousand. There were no loudspeakers in that era. When he used to teach Hadith, some people would repeat his words like prayers. Hearing the voice of the one who was near, the one who was a little away from him, would repeat those words loudly in the same way until the end. The number of these callers used to be twelve hundred in his Majlis.

## 6.22. The story of Abdullah bin Mubarak (ra) and a virtuous woman

Abdullah bin Mubarak (ra) says that I left home for Hajj. I first planned to visit the grave of Rasulullah ﷺ. I was on my way when I met an old woman at "Swad." She was wearing a woolen coat.

I spoke! السلام عليك ورحمة الله وبركاته

She replied! سلام قولاً من رب الرحيم Greetings from the Most Merciful Lord

(Surah Yaseen. 58)

I asked! May Allah have mercy on you. What are you doing in this place?

She replied! من يضل الله فلا هادي له ويدبرهم في طغيانهم يعمهون

Whoever Allah sends astray, there is no one to guide him, and Allah abandons them in their disobedience; they wander around.

I understand that her path has gone astray. And she can't find a guide. I asked! Where do you intend to go? She replied!

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ أَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ  
مِنَ الْآيَاتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighborhood of which We have blessed, so that We might show him (Muhammad ﷺ) of Our Ayat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

(Surah Bani Israel: 1)

I learned that she wants to go to Kaba (Masjid-e-Haram). I asked her how long she had been here. She spoke!

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (٠)

[Zakariyya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

(Surah Maryam. 10)

Then I asked! What do you do ablution with? She replied!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمْ تُسِئُوا إِلَيْنَا فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (٠)

O you who believe! Approach, not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janabat (i.e., in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub in addition to that your faces and hands (Tayammum). Indeed, Allah is Ever Oft-Pardoning, Oft-Forgiving.

(Surat al-Nisa: 43)

Then I said! I have food. You eat. She spoke!

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لَبَاسٌ لَّكُمْ وَأَنْتُمْ لَبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَاتَّقِنَ بُشْرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبْشِرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا مَكَدًا لَّكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (٠)

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e., body cover, or screen, (i.e., you enjoy the pleasure of living with them, for you and you are the same for them. Allah knows you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. Do not have sexual relations with them (your wives) while you are in Aetikaf (i.e., confining oneself in a masjid for prayers and invocations, leaving the worldly activities) in the Masajid. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things Allah's set limits orders.) to humankind that they may become Al-Muttaqun.

(Surat al-Baqarah: 187)

I understood that the older woman is fasting. I said that it is not the month of Ramadan. She spoke!

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ ( )

Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Kabah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

I understand that she had Nafil fasting. I spoke! While traveling, it is permissible not to fast, even as obligatory; this is also Nafil.

She replied!

﴿أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ ( )

[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an older man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). But whoever does good of his own accord is better for him. And that you fast is better for you if only you know.

(Surat al-Baqarah: 184)

She meant that although fasting is permissible not to fast, fasting is better and is good.

Finally, I asked her why she talks like that.

In response she said!

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (٠)

And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah).

(Surah Bani Israel: 36)

I spoke! I'm sorry you got angry with me. She spoke!

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٠)

He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy.

(Surat Yusuf: 92)

I said that if you need it, I will ride you on my camel and take it to your caravan. She spoke!

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا  
فَإِنَّ خَيْرَ الْبَأْدِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (٠)

The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e., the 10th month, the 11th month, and the first ten days of the 12th month of the Islamic calendar, i.e., two months and ten days). So, whosoever intends to perform Hajj therein (by assuming Ihram) should not have sexual relations (with his wife), sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqla (piety, righteousness). So, fear Me, O men of understanding!

(Surat al-Baqarah: 197)

I saddled my camel so that they could ride it. Then she said!

قُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ أَبْصَارَهُمْ وَيَحْفَظُوا أَرْوَاحَهُمْ ذَٰلِكَ أَرَادَ اللَّهُ بِمَا يَصْنَعُونَ (٠)

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do.

(Surah Al-Nur. 30)

I lowered my gaze and asked her to ride. But the camel went terribly when she started to hang, and her clothes were torn. She began to say!

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٠)

And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much.

I spoke! Be patient, I will bind the camel's leg. So, she said!

فَفَهَّمْنَهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَاهَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ (١)

And We made Suleiman (Solomon) to understand (the case), and to each of them We gave Hukm (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawud (David), And it was We Who were the doers (of all these things),

(Surat al-Anbiya: 79)

Then I tied the feet of the camel and told her to ride now. She got on the camel and spoke!

لَتَسْتَؤْخَذَنَّ عَلَى ظَهْرِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (٢) وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ (٣)

So that you may mount on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)." (13) And verily, to Our Lord, we indeed are to return! (14)

(Surah Al-Zukhruf: 13-14)

I took hold of the camel's rein, started walking fast, and sang Hadi loudly. So, on she said!

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضِضْ مِن صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (٤)

"Be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass."

(Surah Luqman: 19)

Hearing this, I held the reins, started strolling, and hummed verses. So, she said!

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنُصْفَهُ وَثُلُثَهُ وَطَآئِفَهُ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصِيَهُ فَتَجَافَىٰ عَنْهُ وَأَمَّا تَبَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأْ وَأَمَّا تَبَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٢٠)

Verily, your Lord knows that you do stand (to pray at (also night) a little less than two-thirds of the night, or half the night, or a third of the night, and a party of those with you, And Allah measures the night and the day. He knows you cannot pray the whole night, so He has turned to you (in mercy). So, recite the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking Allah's Bounty, yet others fighting for Allah's Cause. So, recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and lend Allah a goodly loan, and whatever good you send before you for yourselves, (i.e., Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will indeed find it with Allah, better and more significant in reward. And seek the Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful. (20)

(Surah Al-Muzammil. 20)

This woman meant that reciting the Quran is better than reciting poetry. I spoke! Because it is blessed.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٢١)

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But only remember (will receive admonition) men of understanding.

(Surat al-Baqarah: 269)

I traveled in silence for a while, and then I asked her! Do you have a husband? So, she said!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَن أَشْيَاءَ إِن تُبَدَّلَ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ (٢٢)

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made direct to you. Allah has forgiven that and is Oft-Forgiving, Most Forbearing.

(Surah Al-Maidah: 101)

Then I walked on in silence until I met her caravan. I asked her who was in this caravan. She spoke!

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (٥)

Wealth and children are the adornment of the life of this world. But the sound, righteous deeds that last are better with your Lord for rewards and better in respect of hope.

(Surah Al-Kahf: 46)

I understood that her sons were in this caravan. I asked about their identity. So, she said!

وَعَلَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ (٦)

And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves.

(Surat al-Nahl: 16)

I understood that he would be the one to guide the convoy. So, I went to the foremost camel of the caravan and asked the older woman which of them was her son.

They answered!

وَإِذْ خَدَّ اللَّهُ إِبْرَاهِيمَ خَلِيلًا وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ

And God took Abraham (AS) as a friend, and Allah spoke to Moses (AS) verbally,  
O Yahya! Take the book with strength

So, I understood that her sons' names are these. I called out O Abraham, O Moses, and O Yahya. So, the three beautiful young men came forward when I sat with them, the older woman said!

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (٧)

Likewise, We awakened them (from their long, deep sleep) so they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone)

knows best how long you have stayed (here). So, send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you. (Surah Al-Kahf: 19)

One of the brothers got up and went to buy food. They put that food before me, and then the older woman said!

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ( )

Eat and drink at ease for what you have sent before you in days past!

(Surah Al-Haqqa: 24)

I said I was forbidden to eat your food until you told me about this older woman. They said that this is our mother. She has not spoken anything other than the Quran for forty years. She is afraid that there might be a slip of the tongue and cause the wrath of the Most Gracious, and Allah can do whatever He wills. Then I said!

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ( )

That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.

(Surat Juma - 4)

(According to the memories of the ancestors)

## 6.23. Respectful neighborhood's price

There was a Jew living in the neighborhood of Hazrat Abdullah bin Mubarak (ra); for some reason, he had to sell his house. He put the price of the house at two thousand dinars. A buyer said that the cost of a home of this quality in this place is 1000. The Jew said, "You are right. There are a thousand facts that Abdullah bin Mubarak (ra) lives in the neighborhood of this house." Subhan Allah  
(Heart-wrenching events)



## **6.24. Hazrat Ameer Muawiya (RA) and Umar Ibn Abdul Aziz (ra), who is better?**

Someone asked the famous Muhaddith Hazrat Abdullah bin Mubarak (ra)! Is the status of Hazrat Amir Muawiya (RA) more significant or that of Umayyad Caliph Umar bin Abdul Aziz (ra)? During the reign of Hazrat Ameer Muawiyah (RA), there were many battles between Muslims and thousands of companions, and Tabeyien was martyred. In contrast to him, the era of Hazrat Umar bin Abdul Aziz (ra) was such a good and progressive era for Muslims that the era of Hazrat Umar Farooq (RA) was remembered as the Khilafah.

Hazrat Abdullah bin Mubarak (ra) replied that if you compare the two of you, then listen when Hazrat Ameer Muawiya (RA) was riding his horse and the dust entered his horse's nostrils that dust. The rank of dust is also better than Umar bin Abdul Aziz (ra). Because he had taken the companionship of the Prophet ﷺ.

The blessings that come from companionship cannot be attained without it.

(Brief History of Damascus)

## **6.25. A model of sincerity**

Hazrat Abdullah bin Mubarak's (ra) father, whose name was Mubarak. He was a slave to a man. His master hired him to oversee his garden. One day, the owner came to the garden and asked Mubarak (ra) to feed me pomegranate. He plucked a very ripe pomegranate from the tree, cut it, and fed it to the owner. He was sour. The owner said that it was too expensive to bring another one. He broke another pomegranate and got it. The third time the pomegranate was brought was wrong, so the owner angrily spoke! You have been tending the garden for three years but still need to know which fruit is sweet or sour.

Hazrat Mubarak (ra) said that you have hired me to take care of this garden, not to eat the fruit. The last time I ate the fruit of this garden was three years ago. So, I need to find out which tree's fruit is sweet and which is sour. The garden owner was surprised to hear this, and his respect and honor increased so much that he set him free. Then, he married him to his daughter and made him the owner of this garden. Allah gave him a son named Abdullah (ra). Who grew up to become a great Muhaddith, jurist, and guardian of Allah.

(Khutbat-e-Zulfiqar)

## **6.26. Four things**

Hazrat Abdullah bin Mubarak (ra) was passing by a place and saw a boy whose face was dripping with intelligence. Hazrat Abdullah (ra) asked him! Son! Have you read anything, or are you wasting your time and life?

He spoke! I didn't read much; I just learned four things.

He asked! which one;

He spoke! I know the head, the knowledge of the ears, the understanding of the tongue, and the knowledge of the heart.

Hazrat Abdullah (ra) said! Tell me something, too.

He spoke! The head is for bowing before Allah; the ear is for listening to His words; the tongue is for remembering Him, and the heart is for remembering Him.

Hazrat Ibn Mubarak (ra) was so impressed by his wise words that he asked him to give some advice. The boy said! You look like a scholar to me. If the knowledge is read for Allah Ta'ala, then do not hope for anyone except Allah Ta'ala.

(Strange Events)

## **6.27. The Karamat of Hazrat Bishr Hafi (ra)**

In Hayat al-Sofia, the circumstances and dignity of Hazrat Bishr Hafi (ra) have been described in such a way that Khatib Baghdadi (ra) has written about Bishr Hafi (ra) in the history of Baghdad that no cattle used to urinate and defecate in the streets of Baghdad unless Bishr's (ra) foot stepped on it and he does not fall. Because he was always barefoot. One day, a righteous man saw dung and began to wail. When asked why, he said Bishr Hafi (ra) passed away.

People asked how he knew, and then he said that dung was lying in the market. People went and found out that it was at that time that Bishr (ra) had passed away.

## **6.28. Repentance of Hazrat Bishr Hafi (ra)**

Hazrat Bishr Hafi (ra) was a heavy drinker before his repentance. Once, he was going somewhere under the influence of alcohol and drunkenness. On the way, he saw a piece of paper on which "Bismillah Ur Rahman Ur Rahim" was written. Hazrat Bishr Hafi (ra) saw the name of Allah written on this piece of paper, so he

picked it up respectfully, bought perfume, perfumed it, and then placed it in a high place.

On the same night, an older man saw in a dream that someone was saying, "Go and tell Bishr (ra) that you perfumed my name and honored it and placed it in a high place. We will also purify you in the world and the Hereafter; he will grant him greatness and elevate him. These elders thought in their hearts that these human beings were drunkards and sinners. Maybe I saw the wrong dream, so he performed ablution, recited Nafil, and slept. The second time, he saw the same dream. Thus, three times, he saw the same dream and heard the same voice that our message was for humanity only. To deliver our message to him.

When morning came, he searched for the Bishr (ra). He found out that he was sitting in a drunken assembly. He reached there and called him. People said that he was unconscious under the influence of alcohol. He said that you people should somehow go and tell him that an important message has come to you and the person bringing the message is standing outside. So those people went inside and said to Bishr (ra), "Get up, let's go, someone has brought you a message."

Bishr Hafi (ra) said, "Ask him whose message he has brought." When asked, the elder said! I have brought the message of Allah. Hearing this, he thought! What news for me is the message of rebuke or punishment! He came out and listened to the message. After hearing the message, his condition changed, and he sincerely repented. He repented from every sin and evil and began to worship Allah. He reached such a high position that he began to live barefoot on the ground due to the knowledge of the truth. I stopped wearing shoes. That is why he became known as "Hafi." "Hafi" is called the barefoot.

People asked him why he did not wear shoes, so he said Allah Almighty says, I have made the earth a place for you. So, it is impolite to wear shoes on a mat laid by the king. (Marat al-Isra', Tazkirah-tul-Auliya)

## **6.29. The place of Hazrat Bishr Hafi (ra)**

A woman inquired about this problem from Imam Ahmed bin Hanbal (ra) that I was spinning yarn on my roof when a royal light passed through the path, and in this light, I turned a little yarn. You say whether that thread is permissible or not permissible for me. Hearing this, Imam Sahib (ra) said! Who are you, and why are you asking such a question?

This woman replied that I am Bishr Hafi's sister (ra). Imam Sahib (ra) said! That thread is not permissible for you because you are from a family of pious people. You

should follow in the footsteps of your brother, who, if he extends his hand to suspect food, his hand does not follow him.

## **6.30. Hazrat Bishr Hafi (ra) and Divine Knowledge**

Hazrat Imam Ahmed bin Hanbal (ra) used to live in the Hazrat Bishr Hafi (ra) company. One day, his devotees asked him! Why keep a madman with you despite being a Muhaddith and a jurist? He said that I had mastered my sciences completely. But he knows Allah Ta'ala better than I do.

Hazrat Bishr Hafi (ra) buried all the other science books underground after becoming a Muhaddith. But despite this, he never narrated the hadith. He used to say that I don't narrate hadith because I desire to gain fame. Had it not been for this mistake, I would have told the hadith.

### **Hazrat Bishr Hafi (ra) said! There are three types of Faqir:**

1. Those who neither ask from the creatures nor take anything from anyone despite giving something. They are counted among such spiritual servants that they get what they ask from Allah Ta'ala.
2. Those who themselves do not ask anyone, but if someone gives, they accept it. This medium type is entrusted with. They will get all the blessings of heaven.
3. Those who commit abstinence with patience and engage in remembrance of Allah.

### **Hazrat Bishr Hafi (ra) said!**

One who wants honor in the world should avoid these things:

1. Expressing needs to creatures.
2. Finding fault in other people.
3. Accompanying an uninvited guest.
4. Until a person establishes an iron wall in front of himself, he cannot get pleasure and sweetness in worship.
5. The people of knowledge are those whom no one knows or respects except Allah. A person who wants to live with sweet freedom must purify his thoughts. He who worships with a sincere heart is afraid of people.

## 6.31. Hazrat Bishr Hafi's (ra) Fear of Allah

The famous scholar and Sufi Hazrat Bishr Hafi (ra) fell ill once. People said to see your urine to a doctor. He refused and said that my doctor was looking after me. He will do whatever he wants. But when his illness worsened, and the people insisted, his sister went to a Christian doctor with his urine sample.

The doctor was surprised to see his appearance. He said that if this sample belongs to a Christian, he is a great monk. Because the fear of God has crushed the liver of the person to whom it belongs. If this sample belongs to a Muslim, it belongs to Bishr Hafi (ra). When people said that yes, it was his. So, a Christian doctor became a Muslim after seeing the urine sample of Bishr Hafi (ra) and reading the word (Kalema Shahadat).

When the people returned from the doctor, Bishr Hafi (ra) said that the doctor had become a Muslim. People asked how do you know that he had become a Muslim. He spoke! He said I heard the voice of the unseen saying, O Bishr! A Christian doctor has become a Muslim after seeing your urine sample.

He died in 227AH. (Mustarif: 1 p. 144)

## 6.32. Hazrat Fazail bin Ayaz (ra)

Hazrat Fazail bin Ayaz (ra) was a Marv resident and Khorasani. There is also a saying that he was born in Samarkand (a famous city across the Mawra al-Nahar settled by Dhul-Qarnain) and raised in Abiward (the region between Sarakhas and Nisa in Khorasan). From there, his ancestors came to Kufa. Abu Ali and Abu Faiz were his surnames. He received the title of Khilafat from Khwaja Abdul Wahid bin Zayd (ra). Hazrat Sheikh Al-Mashaikh Abi Ayyad bin Mansoor bin Muhammad Kufi (ra) also gave him a spiritual caliphate.

Fazail bin Musa (ra) says that Fazail bin Ayaz (ra) was a bandit. He used to commit robberies in the areas of Sarakhas and Abiward. So, the reason was that he fell in love with a girl. Once, he heard someone reciting this verse while going to her after crossing the wall!

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ( )

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture

[the Tourat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiquun (the rebellious, the disobedient to Allah).

(Surat al-Hadid: 16)

He said: O Allah! The time has come, and I spent the night in a deserted ruin. There were few other people. Some said we should leave, and some said we should stay here till morning. Because Fuzail is on the way, he will rob us. Fazail repented and granted them peace. He had settled in Makkah.

### **Hazrat Fazail bin Ayaz says!**

1. When Allah loves a person, He increases his grief; when He does not like someone, He makes the world wide for him.
2. If the whole world is presented to me and I am not even asked to account for it, I will avoid it as one avoids passing by a dead body so that it does not come into contact with the clothes.
3. If I swear that I am a hypocrite. So, I'd instead claim that I'm not a hypocrite.
4. To leave a work for the people is hypocrisy, and to do a job for the people is shirk.

Abu Ali Razi (ra) says! I have been in Fazail's company for thirty years and have never seen him laugh or smile. Except the day his son died. That day, I asked him, and he spoke! When Allah Ta'ala liked a thing, I also liked it.

He says that when I disobey Allah, I find its effects in the behavior of my donkey and servant.

### **Hazrat Fazail bin Ayaz had five caliphs.**

1. Hazrat Khwaja Ibrahim bin Adham (ra)
2. Hazrat Khawaja Muhammad Shirazi (ra)
3. Hazrat Khwaja Bishr Hafi (ra)
4. Hazrat Sheikh Abi Raja Attari (ra)
5. Hazrat Khwaja Abdul Bari (ra)

He passed away in Muharram 187AH in Makkah. His grave is near Hazrat Umm al-Momineen Syeda Khadijah Al-Kubra (RA) in the cemetery of Jannat-ul-Maala in blessed Makkah. His age at the time of death was eighty-six years (86).

Hazrat Abdullah bin Mubarak (ra) says that the death of Fudail ended his grief.

### **6.33. The Karamat of Hazrat Fazail bin Ayaz (ra)**

It is said that Fazail (ra) was on a mountain, and he said that if a saint of Allah tells the mountain to move, it will move. It was only to say that the mountain began to move. He said to stay. I did not mean it, so the hill became still.

### **6.34. Hazrat Fazail bin Ayaz (ra) and regret for the crime**

Hazrat Fazeel bin Ayyaz once said to someone. I have committed many crimes; take me to the Governor so that he can impose the Sharia limit on me. The man took you to the Governor. The governor treated him with great respect and sent him back home. He came to the house door and shouted, so the wife heard a loud voice and assumed he was injured. The wife opened the door and asked impatiently! Where is the wound? He spoke! Today, the wound was on my heart, and I said that I wanted to go on Hajj. If you wish, I will divorce you because this way is excruciating. But the wife said I would be your servant and stay with you on your journey because I could not bear to be separated from you. So Hazrat Fazail took her with him. Allah made the difficulties of the path easy. He reached Makkah and started staying near Kaaba all the time.

\* Hazrat Fazeel bin Ayaz (ra) said! Many people become pure after Ghusl, but many evil-minded people return impure even after Hajj or visiting the Kaaba.

### **6.35. Searching for a camel on the roof of Hazrat Ibrahim bin Adham (ra)**

Hazrat Ibrahim bin Adham (ra) was the Sultan of Balkh and a great ruler. Once, he was sleeping in his palace when he heard someone walking on the roof. His eyes opened. He called out and asked who was on the roof. The man replies that I am your acquaintance and looking for my camel.

He spoke! How can a camel come on the roof? The answer was how Allah can be found in the throne and crown. Hearing this, he was shocked.

### **6.36. The palace or inn of Hazrat Ibrahim bin Adham (ra)**

On the second day, when his court was held, a person appeared in the court. His personality was so impressive that no audience dared to ask him anything. The man approached King Thorne and looked around.

Ibrahim bin Adham (ra) asked him? Who are you, and what are you looking for?

He said I had come to stay here because this place seemed like an inn.

Ibrahim Adham (ra) said! This is not an inn; it is my palace.

The stranger said who lived here before you. Ibrahim (ra) said! My father and grandfather. He said after asking several times! Who will live here after you? Ibrahim said: My children. The man said, "Imagine a place where so many people have come and gone, and no one could stay here for more than a certain time. What is this place if not an inn?" After saying this, the person suddenly disappeared. Ibrahim bin Adham (ra) was very anxious from the night's incident. This incident made him even more nervous. He set out to find this person. After a long search, he finally met at one place. When he asked his name, he said, "I am Khizr."

### **6.37. Hazrat Ibrahim bin Adham (ra) and the call for truth**

Hazrat Ibrahim (ra) met Hazrat Khizr (as) and went hunting. But in one place, he became separate from his companions. When he was left alone, a call came to him!

O Ibrahim! Wake up before you die. This voice kept coming to his ears.

Meanwhile, a deer came in front of him. When he wanted to hunt him, deer spoke! If you stalk me, you will be hunted yourself. When he turned to Allah Ta'ala in fear, his heart was illuminated with inner light.

He left the Thorne, wept in the desert, and worshiped for nine years in a dark and terrible cave near Nishapur. Every Friday, he would cut wood from the forest and sell it. He would give half the money to charity, buy bread with half, perform Friday prayers, and go to the cave for the whole week.

Once Sheikh Abu Saeed (ra) visited this cave. He came back and spoke! If this cave had been filled with musk and amber, it would not have had the same fragrance as the presence of an older man in it. (Tazkirah-tul-Auliya)



## **6.38. The deeds of Hazrat Ibrahim bin Adham (ra)**

It was narrated from Muhammad bin Mubarak Suri (ra) that I was with Ibrahim bin Adham (ra) while going to Bait al-Maqdus. We stayed under a pomegranate tree for rest and offered a few rakats. Then I heard a voice from the pomegranate root:

O Abu Is'haq! Please eat some of my fruit. Hearing this, Ibrahim (ra) lowered his head. This voice said the same thing three times, then said O Muhammad! Recommend me so that he may eat a little of my fruit.

On that, I said! O Abu Is'haq! You are listening. So, he got up and took two pomegranates. He ate one himself and gave one to me. When I ate, that pomegranate was sour, and this tree was of small height. On our way back, when we passed by, it had grown into a tall tree, and its pomegranates were sweet and bore fruit twice a year. People used to call him "Raman-ul-Abideen". (It was called the Pomegranate of two worshipers, and the worshipers used to take shelter in its shade).

Hazrat Ibrahim bin Adham (ra) was going with his friends when he met a lion. Colleagues said! O Abu Is'haq! This tiger has blocked our way. Ibrahim (ra) went to the lion and said, O lion! If you have been given an order about us, do it; otherwise, go back. Hearing this, the lion went back, and you passed by.

Once Ibrahim bin Adham (ra) wanted to board the boat, the boatmen said we would not let you board without taking a dinar. On this, he prayed two rakats on the edge and spoke! O Allah! These people are asking me for a dinar, and I don't have it. Then suddenly, I saw that the sand became dinar itself.

The grave of Hazrat Ibrahim bin Adham (ra) is next to the grave of Hazrat Lot (AS). He died in Syria in 161AH. Khwaja Shafiq Balkhi (ra) and Khwaja Huzaifa Marghashi (ra) were his caliphs.

## **6.39. The reign of Hazrat Ibrahim bin Adham (ra)**

When Hazrat Ibrahim bin Adham (ra) left his kingdom and went somewhere, the people of the government and the ministers went in search of him to bring him back. A minister went to him and saw him sitting on the river's bank covered with a blanket. The minister submitted that the system of the kingdom was being disrupted and that you should visit. Sheikh Ibrahim (ra) was sewing his blanket when he threw the needle into the river and asked the minister to take it out. The minister asked many people to find the needle and take it out, but they all returned unsuccessfully, and the needle could not be found.

Then he said, "Now look at my kingdom," and addressed the fishes, saying, "O fishes!" bring my needle. Many fish had needles in their mouths; some were gold, and some were silver. He said to bring the same needle, made of iron, so a fish got that needle. He put that needle in front of the minister and spoke! See my kingdom. You are proud of your kingdom; we are proud of our kingdom. (From Maulana Ashraf Ali Thanvi's favorite stories, p. 26)

## **6.40. Hazrat Ibrahim bin Adham (ra) and Allah's will**

When Hazrat Ibrahim bin Adham (ra) called the kingdom of Balkh goodbye, he had a small child. When he grew up and was young, he asked his mother where my father was one day. His mother narrated the incident and told him he was staying in Makkah then.

After that, his son preached throughout the city that I would bear all their expenses for those who wanted to go on the Hajj journey with me. After hearing this sermon, about four thousand people were ready to follow him. Taking them with him, he reached the Kaaba to wish to see his father. After getting the Haram, he asked the elders of the Haram about his father, and they said that he was our Murshid and that he had gone to the forest to collect wood at that time, that he would sell it and provide food for himself and us. Hearing this, the boy walked towards the forest and saw an older man carrying a load of wood on his head. When he went there, Hazrat Ibrahim (ra) raised his voice: Who buys pure goods instead of pure goods? Hearing this, a person bought wood in exchange for bread. He took these loaves in front of his devotees and engaged in prayer himself.

He always instructed his devotees never to stare at a woman or a hairless boy and to be especially careful when many women and hairless boys gather during Hajj. All people followed this guidance and participated in Tawaf with him. But once in the state of Tawaf, his boy came in front of him, and his eyes were fixed on him spontaneously. After completing Tawaf, his devotees asked that Allah have mercy on them because they indulged themselves in what you had instructed them to refrain from. Can you explain why? He said you do not know that when I called Balkh goodbye, I had a small child at that time, and I am sure that he is the same child. The next day, one of his disciples, searching for the caravan of Balkh, reached there and saw the same boy sitting in a precious tent reciting the Holy Qur'an. Murid went to him and asked him who is your father.

Hearing this, the boy cried and said, "I have not seen my father, but seeing an old woodcutter yesterday, I felt that he might be my father." If I had questioned him, I was afraid he would have disappeared somewhere because he was running away from home. His name is Ibrahim bin Adham (ra).

Murid said, "Let me make you meet with him." He entered Mataf, taking the boy and his mother with him. The moment Hazrat Ibrahim's (ra) eyes fell on his wife and child, they spontaneously hugged him and fainted crying. After regaining consciousness, Hazrat Ibrahim (ra) asked his son about his religion. The boy replied that Islam. He then requested that you read the Quran. The boy answered yes. Then he asked if he had received any other education besides this. The boy answered! Yes.

He said after hearing this! Alhamdulillah! After that, he raised his face towards the sky and spoke! Allah help me! Saying this, his son fell on the ground and died. When the devotees inquired about the reason, he said! When I embraced the child and was simultaneously overwhelmed with love and emotions, it was noted that you love others after claiming to be friends with us. After hearing this call, I said, O Allah! Either kill the boy or kill me. So, the prayer in favor of the boy was accepted.

(Tazkirah-tul-Mashaikh, p. 33)

## **6.41. The Karamat of Hazrat Ibrahim bin Adham (ra)**

Once in winter, Hazrat Ibrahim bin Adham (ra) wanted to bathe. When he saw the water, it had frozen and turned into ice due to the cold. He broke that ice, soaked in that water, and worshiped all night. When he felt freezing, he thought of making a fire. He thought someone had put a warm blanket on his back. This made him sleep peacefully. When he opened his eyes, he saw that it was a giant snake whose warmth soothed him. Seeing this, he was afraid and asked Allah Almighty! You made it a cause of peace for me, but now it is before me in wrath. As soon as he said this, the dragon disappeared, hitting his paw on the ground. (Tazkirah-tul-Auliya)

Hazrat Ibrahim bin Adham (ra) and some of his companions stayed in the forest and lit a fire. One of his colleagues said the place has a fire and water supply. If halal meat is found somewhere, it should be fried and eaten. He said that Allah has power over everything. After saying this, he engaged in prayer. At that time, the roar of a lion was heard from somewhere, and all the elders saw that the lion was chasing a zebra towards them. When he came near his people, he was caught by the zebra. It was slaughtered and cooked. The lion watched over them as long as all the people were eating.

(Tazkirah-tul-Auliya)

## **6.42. The advice of Ibrahim bin Adham (ra)**

Someone asked Hazrat Ibrahim bin Adham (ra) why veils are over the hearts.

He spoke! For considering Allah's enemy as his friend and for forgetting the blessings of the Hereafter.

\* People asked him to stop when Hazrat Ibrahim bin Adham (ra) started entering the bath in rotten clothes.

He said in awe! When the poor are not allowed to enter the house of Iblis, then without servitude, why does one enter the house of Allah?

## **6.43. Love of sin and fear of punishment**

A person came to Hazrat Ibrahim bin Adham (ra). When he was young, he used to say that sins were not spared from me, and I have a fear of Allah's punishment. Please tell me how I can avoid the punishment and continue to commit sins.

People of Allah are wise and don't push out at once. They explain with great love and affection so that the matter reaches the heart. Hazrat said! Yes, I will tell you how. The young man was pleased. He sat down to listen to him carefully. He said I have some suggestions. If you can follow them, I will tell you. This young man said you tell me if those can act, then I will work. Hazrat Ibrahim bin Adham (ra) said!

The first suggestion: If you want to sin, do it secretly from the eyes of Allah Ta'ala. He began to think and spoke! This is impossible. How can I hide from the eyes of Allah Almighty?

Second suggestion! You stop eating the sustenance given by Allah Ta'ala. Say that I neither eat your sustenance nor listen to anything you say. He spoke! Hazrat! How is it possible that I stop eating? Then how can I survive? It can't be.

The third proposition is that Allah is the Lord of the earth and the sky, and He is the government and the kingdom. Do it so no one will ask you to do whatever you do outside his rule. It is not right to disobey Him by staying in His country. No one will ask anything, he said! Hazrat, this cannot be.

The fourth suggestion: When Malik Alamut (Angel of death) comes to you to seize your soul, forbid him by saying that you do not give your soul or are busy now to go after two days. The young man said! It is impossible.

Fifth Suggestion: When you are buried in the grave, and the Angels (Munkir Nakir) come to you in the grave, do not let them enter the grave. And if they still go, drive

them away as how you entered the grave without permission. He spoke! Hazrat, this cannot be.

Sixth suggestion: When your book of deeds is opened on the Day of Resurrection and because of your sins, Allah Ta'ala orders you to drag it and throw it into hell, then you will protest that I will not go to hell. This young man said, "What is my power to conduct myself in front of the angels? I have no position in front of them."

Hazrat said! When you are not in such a position that you can deny an angel, how can you disobey such a great Lord and avoid his capture and punishment?

(Tazkirah-tul-Auliya)

## **6.44. The circumstances of Hazrat Ba Yazid Bastami (ra)**

Hazrat Bai Yazid Bastami's (ra) grandfather was a fire worshiper, and his father is considered one of the great elders of Bastam. Hazrat Ba Yazid Bastami (ra) was a guardian of Allah by birth. His mother says that when Ba Yazid (ra) was in my stomach, I would get restless if any suspicious food entered my stomach. I used to put my finger in my throat and vomit that thing, then I felt relieved.

Hazrat Ba Yazid Bastami (ra) says that the most incredible wealth in Tariqat is born by the mother and then seen by eyes and ears. If these three things are not achieved, it is better to die suddenly.

When he entered the school, he read this verse in Surah Luqman

“ان اشكرلى ولوالديك” means thank me and your parents.

He came home and told his mother! I cannot be grateful to two persons, so you should deliver me from Allah Ta'ala so that I may continue to thank Him or leave it to Allah Ta'ala. Mother forgave her gratitude. So, he left the house and went towards Syria. By going there, he remembered Allah and worshiped his life's goal. He spent three years there. There was a time when he even stopped eating and drinking in remembrance of Allah. There, he met one hundred and seventy Mashaikh and received inspiration. After getting imbued with them, he entered the editorship of Hazrat Imam Jafar Sadiq (ra).

Once, he was in the service of Hazrat Imam Jafar Sadiq (ra), and he said:

O Ba Yazid! Pick up the book that is kept in such a niche. He discovered where that niche is. Imam Jafar said (ra) that you have not seen a niche even after living for a long time. He said I have never even raised my head before you. At that time, Imam Jafar Sadiq (ra) said that you were now complete, so go back to Bastam.

Once, he heard great praise for an older man. He also wanted to meet him. When he reached that place to meet him, he saw that he spat towards the Qiblah. Seeing this, he returned without meeting. He said that if this elder knew the levels of Tariqat, he would not have done anything against the Shariat. He used to never spit on the way, even while going to the masjid.

### **6.45. Blessings of the mother of Hazrat Ba Yazid Bastami (ra)**

Hazrat Ba Yazid Bastami (ra) says that all my ranks are due to the blessing of obeying my mother. Once, my mother asked for water at night. But incidentally, there was no water in the house at that time. So, I went to the canal with a jug and filled it with water. My mother was asleep by the time I came back. I stood all night fetching water till the water froze in the bowl due to extreme cold. When Mother woke up and I offered water, she said that you should have put water. What was the need to stand for so long? I noted that it was only because of the fear that you would suffer from not drinking water because you were hunched over. Hearing this, she prayed to me a lot.

Thus, he said! One night, the mother told him to open the door. But I was in the same trouble all night that I did not know whether to open the right or the left. Because if I open the wrong door against her will, the order will be violated. With the blessings of these services, I have got these ranks.

### **6.46. Hazrat Ba Yazid Bastami (ra) and the dog**

Once, Hazrat Ba Yazid Bastami (ra) was walking on the road. He met a dog on the way. He wrapped his skirt so as not to touch it and become impure. Allah gave the dog a tongue, and he said why did you save your clothes because if I am not wet, then there is no risk of impurity from me. If it was wet, you could clean your clothes. But this arrogance you have shown will not be washed away even by the waters of the seven seas.

He said that you are telling the truth because your exterior is impure and mine interior is. Therefore, we should live together so that my inner self can also achieve some purity. But the dog said we can't live together because I am rejected and you are endeared. Second, I do not collect bone for another day; you collect grain for the year.

Hazrat Ba Yazid Bastami (ra) said! It is a pity that I cannot even live with a dog, so how can I get nearness to Allah Ta'ala? And glorified is He (Allah) who teaches the best of creatures by the words of the worst creatures.

### **6.47. Hazrat Ba Yazid Bastami (ra) and the Jews**

A Jew lived in the neighborhood of Hazrat Ba Yazid Bastami (ra). Once, he went on a journey somewhere, and due to poverty, his wife could not even light a lamp. His baby kept crying in the dark. When he came to know, He used to place a lamp near his house every night. When the Jew returned, his wife told him everything. The Jew said that it is a pity that such a great saint lives in our neighborhood and that we are leading a life of error. So, both the husband and wife repented and became Muslims.

### **6.48. The advice of Hazrat Ba Yazid Bastami (ra)**

People asked Hazrat Ba Yazid Bastami (ra), who is your mentor? He said that an older woman. Once, I found an older woman in the forest with flour on his head and asked me to bring it to my house. Meanwhile, I saw a tiger. I put the dough on the back of this lion and said that this lion will carry it to your house. But you keep telling what you will say to the people in the city.

The old woman said I will say that I met a self-styled tyrant in the forest today. Hazrat Ba Yazid Bastami (ra) asked why you called me a self-styled tyrant. The older woman said that Shariat has not made the lion obligatory for this purpose, and you are putting your burden on the back of a non-obligatory creation. If this is not cruelty, then what is? Your second flaw is that you want to prove yourself worthy in people's eyes. The name of this is ostentation. I got such a lesson and advice from the elder's words that I repented from such things forever. That is why I consider this older woman as my mentor. (Tazkirah-tul-Auliya)

### **Hazrat Ba Yazid Bastami (ra) said!**

\* The person who calls himself Sahab Tariqat without following the Sunnah is a liar because achieving Tariqat without following the Shariat is impossible.

\* The servant must take such a time when he does not look at anyone except his master.

### **6.49. How did Hazrat Ba Yazid (ra) get the position of Abdal?**

Hazrat Bai Yazid Bastami (ra) said that once the city's people said it had not rained for many days, there seemed to be a sinner in the town due to whose negligence Allah had stopped the rain. Hazrat Ba Yazid Bastami (ra) thought for a long time, then he realized that he was a sinner, because of which Allah has withheld His mercy, and it was not raining, so I went out of the city. He left the city, thinking himself to be the most inferior to the town. Seeing his humility, Allah Ta'ala gave him the rank of Abdal. Allahu Akbar.

(Heart-wrenching events)

### **6.50. Do not accept the offering of Hazrat Sufyan Thori (ra)**

Someone sent two bags of Ashrafis to Hazrat Sufyan Thauri (ra) with the message that my father was your friend and he died. But I am sending this money from his pure earnings to your service. Accept it. While returning those bags, He sent him a message that my relationship with your father was only for religion and not for the world.

When the son of Hazrat Sufyan Thauri (ra) learned about this, he said, I am indigent; if you had given me this money, many things would have been done for me. He said that I cannot sell religious relations for worldly rewards. However, if that person himself gives you that money, then you can spend it.

Hazrat Sufyan Thauri (ra) did not take anything from anyone. When a person offered him a gift in his service, he did not accept it. When the person said that you have never given me any advice, it should be understood that this is his compensation.

He said I have shown your other Muslim brothers the straight path. If I accept this gift from you, I may be tempted to hope for a gift from others, and that is the world. Therefore, I do not want to go to any other side except Allah.

### **6.51. Repentance of Hazrat Sufyan Thori (ra) for his sins**

Hazrat Sufyan Thauri (ra) once left for Hajj weeping. At that time, people understood this condition was happening because of the fear of sins. But he said that I was crying because I did not know whether there was any truth in my faith or not, and I was not worried about my sins because of the status of my sins in front of Allah's mercy.



## **6.52. Sayings of Hazrat Sufyan Thauri (ra)**

Hazrat Sufyan Thori (ra) said! Allah bestows knowledge on the learned, nearness to the obedient, and wisdom to the sages.

He said that there are ten types of crying. Of these, nine parts are filled with Riya (insincerely), and one is filled with Khashiat (dread).

If even a single drop of tears comes out of the fear of Allah, it is better than crying for a lifetime without fear of Allah. The deeds of those who do good deeds are recorded by the angels in the office of good deeds, and when someone starts boasting about these deeds, they remove those deeds from there and transfer them to the office of Riya (insincerely). A worshiper who is attached to princes and sultans is also a hypocrite.

The identity of the ascetic is that he does not take pride in doing good deeds and does not boast about his asceticism. The true meaning of asceticism is to eat coarse grains and wear clothes, not to be attached to the world, and not to raise hopes.

Someone asked Hazrat Sufyan Thauri (ra) about the meaning of belief, and he spoke! The name of the heart's voice is belief, and those who believe gain access to knowledge. The purpose of faith is to imagine every trouble from Allah.

People asked him what the Messenger of Allah ﷺ said that Allah considers those who overeat meat to be His enemies. After all, what is the secret to this? He replied that here, meat refers to backbiting because backbiting a Muslim is like eating the flesh of a dead body, and those who backbite are considered enemies of Allah.

Hazrat Sufyan Thauri (ra) said to Hazrat Hatim (ra)! I inform you of these four things people must remember due to negligence.

1. Slandering people and calling them evil makes them forget the commandments of Allah.
2. Jealousy of the rise of a believer is a sign of ingratitude.
3. By amassing illegitimate wealth, a person forgets the hereafter.
4. Not being afraid of Allah's promises and expressing disappointment in His promises leads to disbelief, which is very bad.

### **6.53. The Karamat of Hazrat Ayub Sakhtiyani (ra)**

Once, some people were on a journey with Hazrat Ayub Sakhtiyani (ra). They needed water on the way but could not find it anywhere. Ayub (ra) said! "Will you keep my words hidden for the rest of your life?" People said yes. After that, he drew a circle, and water gushed out of it, and they all drank it.

The narrator says that when I reached Basra, and Hammad bin Zayd (ra) mentioned it, Abdul Wahid bin Zayd (ra) said I was also there that day.

### **6.54. Circumstances of Hazrat Abu Ali Shafiq Balkhi (ra)**

Hazrat Abu Ali Shafiq Balkhi (ra) said that I have learned the sciences of Sharia and Tariqat from one thousand seven hundred teachers. But in the end, it was found that the pleasure of Allah Ta'ala depends only on four things:

1. To be comforted by livelihood.
2. Treat people with sincerity.
3. Considering Iblis as your enemy.
4. Gathering viaticum for hereafter.

### **6.55. Self-sufficiency of Hazrat Abu Ali Shafiq Balkhi (ra)**

Hazrat Shafiq Balkhi (ra) used to work as a laborer to fulfill his needs. Once, a nobleman told him that people consider you inferior because of your hard work. So, you take money from me for your expenses.

He said I was afraid of five things. Otherwise, I would have accepted your request.

1. Giving me money will reduce your money.
2. There is also a risk of money being stolen from me.
3. You may regret spending money on me.
4. If there is any defect in me, you can ask for your money back.
5. After your death, I will become a beggar.

## **6.56. Repentance of Hazrat Shafiq Balkhi (ra)**

His name was Abu Ali Shafiq bin Ibrahim Balkhi (ra). He died in 194AH. He belonged to a wealthy family. He went to Turkestan for trade. He was young. He went to a duck house. I saw a servant dressed in red with a shaved head and beard.

He said to this servant! The One who created you is alive, has knowledge, and has power, so ask Him. Stop worshiping idols that can neither benefit nor harm. He said that if you are truthful, He (Allah) can provide sustenance in your city. What was the need for trade labor here? Upon hearing this, Hazrat Shafiq Balkhi (ra) was shocked, and his world changed; he adopted the path of asceticism and worship.

Another narration is that during a famine, he saw an enslaved person jumping about even though the people were distressed by the famine. Hazrat Shafiq (ra) asked Ghulam why are you celebrating? Don't you see people suffering from famine are worried?

Ghulam said: Why does this sadden me? My master has a village that can meet our needs. Hearing this, Hazrat Shafiq Balkhi (ra) was shocked and said that if his master has a town that needs him and is not worried about sustenance, why should a Muslim worry about sustenance while his master is rich and the owner of treasures?

(Magazine Qushairiyah p. 68)

## **6.57. The original path**

A person expressed his intention to go on Hajj to Hazrat Shafiq Balkhi (ra). He asked him what he had for expenses.

He submitted! I have four things:

1. I find my livelihood closer than others.
2. I believe that no one can share in my sustenance.
3. I believe that Allah is everywhere.
4. Allah is well aware of my good and bad condition.

Hearing this, he said! There can be no better way than this. May Allah accept your Hajj.

## **6.58. The advice of Hazrat Shafiq Balkhi (ra)**

Hazrat Shafiq Balkhi (ra) once reached Baghdad during the Hajj journey, then Caliph Haroon Rashid invited and treated him with great respect and well. Caliph Harun Rashid asked him to give me some advice:

He spoke! I understand this well. You are the deputy of the Khulafah-e-Rashideen. Allah Ta'ala will ask you for knowledge, modesty, righteousness, and justice. Allah Ta'ala has given you the sword, the chastisement, and the wealth so that you can distribute the wealth to the needy, punish those who do not follow the Sharia with the chastisement, and shed the blood of the one who sheds unjust blood with the sword. If you misuse it, you will be made the chief of the people of Hell on the day of Mahshar. Your example is like a river. Actions and commandments are streams coming out of it. Therefore, you must govern justly so that it affects the officials and government officials because the canals are subject to the river.

Hazrat Shafiq Balkhi (ra) asked Haroon Rasheed if you were suffering from thirst in the desert and someone wanted to give you a glass of water in exchange for half of the government, would you accept it?

Khalifa said! Indeed! I will accept. Then he asked! If you stop urinating by using this water, and a physician in severe pain asks you for half of your kingdom as compensation for the treatment, will you give it to him? Haroon Rasheed answered yes.

Hearing this, you said! A kingdom that can be sold for just a glass of water cannot be a source of pride. Hearing this, Haroon Rasheed wept for a long time and left there.

(Tazkirah-tul-Auliya)

## **6.59. Zuhd of Hazrat Shafiq Balkhi (ra)**

When Hazrat Shafiq Balkhi (ra) reached Makkah for Hajj, he thought seeking sustenance in the House of Allah was inappropriate. He met Hazrat Ibrahim bin Adham (ra) there. He asked him what method he had adopted for obtaining sustenance. He replied that if I get something, I am thankful; if I don't, I am patient. Shafiq (ra) said that the same is the case with dogs.

Hazrat Ibrahim bin Adham (ra) asked what you do to earn a living. He spoke! If I get something, I give it to charity. If I don't, I work with gratitude. Hazrat Ibrahim (ra) said you are a great elder.

Hazrat Shafiq Balkhi (ra) returned to Baghdad after Hajj and made a habit of preaching to the people there. Once, during the sermon, he said! When I started the journey, I had four dirhams of silver with me, which has remained in my pocket until today.

Someone objected to him that when you kept the silver in your pocket, did you not have faith in Allah Ta'ala, or did he not exist then? Hearing this, he quietly got down from the pulpit.

## **6.60. Hazrat Shafiq Balkhi (ra) and Tawakul**

Hazrat Shafiq Balkhi (ra) said that once I heard someone speaking in a dream, the dependents' sustenance and morals improved. They are generous, and their hearts are free from whispers during worship. Worship is based on fear, awe, and the love of Allah. The sign of fear is avoidance of unbelief, and the sign of hope is perseverance in prayer. A sign of love is an eagerness to repent and turn to Allah. He who does not have fear and anxiety is hellish.

### **Three things are fatal to man:**

1. Sinning the hope of repentance.
2. Putting off repentance for the hope of life.
3. Disappointed with mercy.

Hazrat Shafiq Balkhi (ra) said! Allah Ta'ala revives the obedient and the people of worshipping after death and makes the transgressors dead in life.

Fuqr achieves three things: physical grief, the preoccupation of the heart, and difficulty in the calculation.

He said no one returns after death, so always be prepared.

He spoke! To me, a guest is dearer than anything else because only Allah knows the reward of hospitality.

People asked Hazrat Shafiq Balkhi (ra) who trusted Allah Ta'ala.

He spoke! Who considers the spoil of a worldly object as a booty? Who believes the promises of Allah more satisfying than the promises of men?

He spoke! Three things are the hallmarks of holiness:

1. Sending (فرستادن)    2. Prohibition (منع کردن)    3. Speaking (سخن گفتن)

Sending means Allah sends you, so do what He tells you to do. The good deeds you have done are for the good of the religion.

Prohibition means not to ask anything from anyone except Allah. The works that are avoided are for the good of the religion.

To speak means speaking in a way that benefits the religion and the world because man can talk about religion and the world with his tongue.

## 6.61. The story of Shafiq Balkh i's (ra) disciple

Hazrat Hatim Asim (ra) was a student of Hazrat Shafiq Balkhi (ra). Thirty-three (33) years had passed while he was in service. One day, his teacher, Hazrat Shafiq Balkhi (ra), asked Hazrat Hatim (ra), You have been with me for so long. How many problems have you learned so far? He spoke! Eight.

Hazrat Shafiq Balkhi (ra) said! (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ) "Inna Lilla wa Inna Ila, he Rajion" has only learned eight problems in an extended period. It seems that you have wasted your life. Hazrat Hatim Asim (ra) said! Hazrat, I could not lie to you, so I told you the truth. Hazrat Shafiq Balkhi (ra) said! Tell me the eight problems (Masail) you have learned from me.

Hazrat Hatim (ra) submitted!

The first Masala is that I have seen people who love a particular object that stays with them until they die. When he dies, that object is separated from them. I have made my virtues beloved, who will remain with me even after death.

The second Masala is that I found the verse:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (١)

But as for him, who feared standing before his Lord and restrained himself from impure evil desires and lusts. (40) Verily, Paradise will be his abode. (41)

(Surah Al-Nazeaat: 40 - 41)

I meditated on this verse and trained my soul to control its desires until it became firm in obedience to Allah Almighty.

The third Masala is that I have seen people jealous of each other. I sought guidance from Almighty Allah in this regard and found this in His words:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ ۖ  
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخِيًّا ۚ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ( )

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass.

(Surah Al-Zukhruf: 32)

I took this divine order into my mind and avoided envy altogether. When destiny is from Allah, how can there be enmity with humanity?

The fourth Masala is that everyone I see believes in one or the other. Some trust in wealth, some in land, some in trade, some in skill, some in physical health. But I looked in the word of Allah and found this in it.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۚ  
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ( )

And He will provide him from (sources) he could never have imagined. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed, Allah has set a measure for all things. (3)

(Surat al-Talaq: 3)

The fifth Masala is that I have seen people in Makkah proud of their lineage, wealth, status, and position. When I thought about these things, I found them all useless because Allah Almighty says!

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ( )

O humankind! We have created you from a male and a female and made you into nations and tribes so you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqla [i.e., he is one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware.

(Surah Hujuraat. 13)

Therefore, I adopted Taqla so the Almighty could consider me better.

The sixth Masala is that I have seen people humiliate themselves for a piece of bread. He does things that are illegal even though Allah Almighty says!

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ( )

And no (moving) living creature is there on earth, but its provision is due from Allah. And He knows its dwelling place and deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh Al-Mahfouz - the Book of Decrees with Allah).

(Surat Hud. 6)

Convinced that I am among the creatures whose sustenance is the responsibility of Allah Ta'ala, I gave up running around for sustenance and devoted myself to fulfilling the rights of Almighty Allah.

The seventh Masala is that I have seen people who have something of value take care of it and protect it as much as possible. When I looked at the Word of Allah, I found in it:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ( )

Whatever is with you will be exhausted, and whatever is with Allah (of good deeds) will remain. And for those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.

(Surat al-Nahl: 96)

So, what I found valuable in my knowledge, I turned it towards Allah so it would be with Him.

The eighth Masala is that I saw people causing mischief on earth and cutting each other's throats. I turned to the Word of Allah and found this in it:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ( )

Indeed, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) so that they may become the dwellers of the blazing Fire.

(Surat al-Fitr: 6)

Therefore, I considered only Satan as my enemy and abandoned all other creatures.

Hazrat Shafiq Balkhi (ra) heard this and spoke! O Hatim, may Allah have mercy on you. I have considered all the heavenly books; their essence is these eight Masail. All other Masail are branches of these eight Masail.

(Hikayat-e-Sophia by Talib Hashmi)



## **6.62. Sayings of Hazrat Sahel bin Abdullah Tastari (ra)**

Hazrat Sahel bin Abdullah Tastari (ra) said that one's desires reach their peak by eating to one's fullness. Deprivation of halal sustenance cannot be beneficial for seclusion. Halal sustenance is given to whomever Allah wills.

**He said that there are three types of scholars:**

1. The scholar who presents his apparent knowledge to the people.
2. The scholar who presents the esoteric sciences to the people of the inner world.
3. The scholar whose knowledge no one knows except him and Allah.
4. The biggest sin is ignorance.

Hazrat Sahel bin Abdullah Tastari (ra) said! Do not look down on low-income people because they are often the vice and successor of the prophets (AS). Allah Ta'ala would have taken away the Sunnah from the one who established a relationship with the people of innovation. Whoever rejoices over the actions of the heretic, faith is taken away from him. He who does not have unity in appearance and inwardness does not even feel the air of truth.

Hazrat Sahel bin Abdullah Tastari (ra) said! The greatest gift of Allah is to exalt the heart with His remembrance, and the greatest sin is to forget Allah.

## **6.63. The asceticism of Hazrat Sahel bin Abdullah Tastari (ra)**

A person claimed that I was terrified, so he said that I did not recognize Allah because of the inner division. Then what can you do with fear?

Hazrat Sahel bin Abdullah Tastari (ra) said! There are three degrees of asceticism:

1. Do asceticism in clothing and food. Because the end of food is filth and the end of clothing is torn and rotten, it must be.
2. Keep in mind that dating ends in separation.
3. He continued to consider the world as mortal.

## 6.64. Karamat of Hazrat Sahel bin Abdullah Tastari (ra)

It is narrated that Sahel bin Abdullah (ra) could stay without food for seventy days, and his condition was that when he ate, he would become weak, and when he was hungry, he would become strong.

It is narrated from Abu Ali bin Wasif al-Mawadeb (ra) that one day, Sahel bin Abdullah (ra) gave a sermon on the remembrance of Allah, saying that if he wanted to revive the dead, he could do accurate remembrance. At that time, a sick person was in front of him; he put his hand on him and stood up healthy.

## 6.65. Karamat of Hazrat Ahmad Hamad Sarkhsi (ra)

Hazrat Ali Hajwari (ra) writes in Kashf al-Majoob that Hazrat Ahmad Hamad Sarkhsi (ra) was asked about his initial circumstances, and he said that he left Sarkis and came to the desert with a herd of camels and remained there for a while. I will give my share to others and stay hungry; this divine decree will always be in front of me!

وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ( )

And give them (Muhajireen) preference over themselves, even though they needed it.  
And whosoever is saved from his covetousness, such are they who will be the successful.

(Surat al-Hasher: 9)

One day, a tiger came into the forest, killed one of my camels, took it to the mound, and roared. The different beasts of the forest gathered together; the lion tore the camel apart and went away without eating anything. When the fox had eaten, he came and ate some of it. I was watching from a distance. On the way, the lion said to me eloquently and clearly!

Ahmad! Sacrificing morsels is the work of dogs, and the work of religious men is to sacrifice their lives.

So, when I saw this clear argument, I removed my hand from all pastimes and business and focused on Allah.

(Tariq al-Suluk, according to Adab al-Shaykh)

### **6.66. Karamat of Hazrat Shibani Rai (ra)**

Hazrat Sufyan Thauri (ra) says I left for Hajj with Muhammad bin Abdullah Shibani Rai (ra). On the way, a tiger blocked our way. I told you are looking at the lion. Shaibani (ra) said not to be afraid. Shibani grabbed the lion's ear and twisted it. Then, the lion started wagging its tail. Seeing this, I said! What fame is this? Shibani (ra) said! If it were not for the fear of fame, I would have taken him to Makkah with luggage on his back. {According to Imam Shafi'i (ra)}

### **6.67. Memoir of Muhaddith Abu Zareah (ra)**

Muhaddith Abu Zareah (ra) was the great Muhaddith of his period. A disciple used to come to his party. He got newly married. One day, the lesson of hadith became a bit long, and the young man was late to go home. When he reached home late at night, his wife confused him, saying, I was waiting, and you took so long to come. He explained that I was using my time effectively. I was with Hazrat Abu Zareah (ra). She was a bit angrier. She sat in anger and said that your Hazrat does not understand anything. What will he teach you? Hearing the words against the teacher, the young man became furious. He angrily said you would get three divorces if my teacher did not memorize one hundred thousand hadiths. When the anger of both of them cooled down, they became worried as now they had a conditional divorce. The wife asked the husband whether I had been divorced. The husband said that he would have to ask the teacher directly. The wife said to go and ask him. So, the young man went to his teacher and told him that this incident happened to us at night. Now tell me whether our marriage is safe or divorce has occurred. Listen to this youngster, the teacher started smiling and spoke! Go live your married life.

Alhamdulillah! I remember a hundred thousand hadiths the way people remember Surah Fatiha. Subhan Allah! This power was a blessing in memory that Allah had bestowed upon him.

(Khutbat-e-Zulfiqar)

### **6.68. When will I die**

Hazrat Dawood Tai (ra) was a very gifted student of Hazrat Imam Abu Hanifa (ra). The teacher had said that you will remain devoted to worship. So, he spent his entire life in worship and austerity. He was a respected elder. Once, Caliph Harun Rashid and Qazi Imam Abu Yusuf (ra) came to meet him. They talked to him. The

caliph was very impressed by his conversation and was happy. He took a bag of Ashrafis, presented it to him, and said that this is halal wealth; you should accept it for your needs.

Hazrat Dawood Tai (ra) said! All my life, I have abstained from the offerings of kings and rich men, and now I have enough money for expenses to last me a lifetime. I have prayed to Allah Almighty. O Allah! Give me death on the day this money of my ends.

Therefore, O Ameer-ul-Momineen! I am unable to accept your offer. On hearing this, the king became angry. Imam Abu Yusuf (ra) asked the servant of Hazrat Dawud Tai (ra) how much money he had. He said that ten Ashrafis. Then he asked how much his daily expenses were. Khadim said one wank (i.e., one penny).

Caliph and Imam Abu Yusuf (ra) went back. A few days later, Imam Abu Yusuf (ra) said that Hazrat Dawood Tai (ra) died today. People asked Imam Abu Yusuf (ra) how you knew that Hazrat Dawud Tai (ra) had died. He said I was sure of accepting Hazrat Dawood Tai's (ra) prayer. I asked his servant for money. I was counting it against his expenses. Today, that amount is gone in his account. When he inquired, he got the news that Hazrat Dawood Tai (ra) had passed away.

(Spiritual stories)

## **6.69. Hazrat Hatim Asam (ra) (حضرت حاتم اصم)**

Hazrat Hatim Asam (ra) was the disciple of Hazrat Shafiq Balkhi (ra) and the mentor of Hazrat Ahmad Hazrawiah (ra). Hazrat Junaid al-Baghdadi (ra) says that Hazrat Asam (ra) is considered one of the Siddiqueen of our time. His sayings were very beneficial to avoid self-consciousness and self-delusion. He has a saying that if the people of the world ask you what you got from Hatim Asam (ra), never say that we gained knowledge and wisdom from him, but say that we learned only two things.

Firstly, be happy with what you have.  
Secondly, never expect what you don't have.

A woman came to him to ask about a Masala, and coincidentally, his fart was released, due to which she was very embarrassed. But he told her to speak louder. I hear louder. It appeared to this woman that he did not hear a sound. He was not deaf but became deaf to save this woman from shame, and he remained deaf as long as that woman lived and accordingly came to be called Asam.

Once in Balkh, he said during the sermon! O Allah! Forgive him, who is the most sinful in this assembly. Coincidentally, there was also a shroud thief. On the following night, when he dug the grave to steal the shroud, he heard a call that you had been forgiven for Hatim's (ra) devotion today, and today you were committing this sin again. On hearing this voice, he repented of his sin forever.

It is narrated by Hazrat Muhammad Razi (ra), and I have never seen him angry. However, once, when he was going to the market, a shopkeeper demanded a loan from one of his students. At that time, he got angry and threw his cloak on the ground. Gold came out and spread on the ground when the cloak was thrown. He growled at this shopkeeper. Take the gold according to your debt, but if you take even one bit more, your hand will be crippled. But he got greedy and picked up more gold; simultaneously, his hands became paralyzed.

Once, someone invited Hazrat Hatim Asam (ra). He said that I accept your invitation, but I have three conditions:

- 1 . I will sit wherever I want.
2. I will eat whatever I want.
3. You have to do what I say.

He accepted all three of your conditions. During the feast, he went to the shoes, sat down, took two loaves of bread from his side, and started eating. Then, he asked the guest to bring a hot tawa (plate). When Tawa came, he stood on it and said, I have eaten only two breads. Then he got off and said to the people of the assembly! Stand on this burning fire if you believe everything will be accounted for in the Day of Judgment. But people said that it is not our business.

He said that when you cannot account for this time by this action, how will you account for the whole age by standing on the ground of fire? After that, he recited this verse!

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ( )

Then, on that Day, you shall be asked about the delights (you indulged in in this world)

(Surat al-Takathur: 8)

Hearing this, all the members of the assembly started crying.

## **6.70. The morals of Hazrat Hatim Asam (ra)**

Hazrat Hatim Asam (ra) once asked Hazrat Ahmad bin Hanbal (ra) whether you seek sustenance. Imam replied! Of course I do. He wondered if you searched early or late or on time.

On hearing this, Imam Sahib (ra) came to his senses and started thinking that if I say that I search ahead of time, then he will say that you are wasting time. Suppose I say that after time, he will say that searching for the past object is futile. If I say that I search for time, then say that searching for the existing object is pointless.

Seeking sustenance is neither a duty nor a sunnah; therefore, its search is futile because sustenance seeks us by itself. As it is said in the blessed hadith that sustenance comes to us by itself, why do you need to search?

Once he started traveling for Jihad, he asked his wife how much money was required for four months' expenses. The wife requested that I give me as much money as my life. He said that the calculation of life is beyond my power. The wife said how can my livelihood be in your hands.

## **6.71. Prayer of Hazrat Hatim Asam (ra)**

Someone asked Hazrat Hatim Asam (ra)! How do you pray? He spoke! First, I perform external ablution. Then, I enter the masjid after repenting. Then I bring Masjid Haram and Maqam Ibrahim in front of the eyes. Right and left, Paradise and Hell, under the feet, is a bridge (Sarat). Then I turn my heart to Allah, imagining death in front of Allah Almighty and death behind. Then, saying Takbir with reverence, I recite the Qur'an with reverence and awe, bow and prostrate with knowledge, and return my greetings with gratitude.

Hazrat Hatim Asam (ra) said! Allah Ta'ala has established the interrelationship of three things.

Freedom from worship, sincerity from creation, and salvation from despair by following orders.

Hazrat Hatim Asam (ra) said! There are five types of heart.

1. The dead heart belongs to the unbeliever.
2. A sick heart that belongs to a sinner.
3. Heedless heart that belongs to the donkeys of the stomach.
4. Encrusted heart. This is the heart of the Jews.

5. The right heart. It is the heart of the pious.

Hazrat Hatim Asam (ra) said! Lust also has three types.

1. Lust for food
2. Desire to speak
3. Desire to see

So put your trust in Allah Ta'ala when eating. Always speak the truth, and learn by watching. Keep good deeds away from hypocrisy. Say goodbye to greed in conversation. Never hesitate to be generous and benevolent. Don't be stingy with what you have.

Hazrat Hatim Asam (ra) said that the work of haste belongs to the devil, but four things should be done in haste. In placing food before the guest, in shrouding and burying the dead, in marrying off the girl as soon as she is of the age of marriage, and in penance.

## **6.72. Karamat of Hazrat Hatim Asam (ra)**

Hazrat Hatim Asam (ra) was a great devotee and religious scholar. He was a person who had many children and lived an impoverished life. Once, he expressed his intention to do Hajj. His wife, children, and neighbors forbade that it is not appropriate for the whole family to leave and go on Hajj in this famine. But one of his younger daughters said that father! It would be best if you went on Hajj. She said to his mother why are you stopping him from doing good. He is our father; he is not our Raziq (Cherisher). The one who gives sustenance is Allah Ta'ala. After hearing the girl's words, everyone allowed him to go on Hajj. Hazrat Hatim Asam (ra) left for Hajj without giving anything to his family. Family members and neighbors continued to blame this girl.

A few days later, the city's ruler went on a hunt and detached from his companions. He felt very thirsty, and while looking for water, he came towards Hazrat Hatim Asam's (ra) settlement. He knocked on the door of a house to get water. Coincidentally, that house belonged to Hazrat Hatim Asam (ra). From inside, Hatim's (ra) wife asked who it was. The man from outside said I am the Ameer of the city; give me water.

Hatim Asam's (ra) wife raised her head towards the sky and spoke! Oh Allah! What can you say to your glory? We had been hungry all night, and the city's ruler stood at our door in the morning asking questions. The woman took out a new clay bowl, offered water to the ruler, and said that we do not have a better vessel than this. Ruler enjoyed drinking water very much. He asked if it was a nobleman's house.

His partner said! No! This is the house of scholar Hatim Asam (ra). The city's ruler said this was the house of the poor scholar who went on Hajj without taking Tosha (viaticum).

The partner said! Yes. The ruler of the city said that it was not a nobleman's business to become a burden on a poor person. He opened his loincloth and threw it inside the house, and spoke! O family! Come to my office in the morning with this cloth, I will buy this cloth from you. Thus, Hazrat Hatim Asam's (ra) family did the same and became rich.

On the other hand, Hazrat Hatim Asam (ra) was in such a condition that the commander of the caravan in which he was traveling fell ill by chance. People looked for a physician but found no healer. The commander of the caravan ordered to call a righteous man. Maybe his prayer will heal me.

People called Hazrat Hatim Asam (ra). He prayed for Ameer; with whose blessings he was healed. Amir-e-caravan was happy and gave Hatim (ra) a ride, food, drink, and travel expenses.

Hazrat Hatim Asam (ra) was happy but worried that Allah Almighty had arranged for me. What will happen to the family is not known. He fell asleep in this worry, and then he saw in a dream that someone was saying, O Hatim (ra)! He who treats us well, we treat him well. Do not worry about your family.

When he returned from Hajj, he hugged his daughter and said that Allah does not bless by looking at old age, but He looks upon those with excellent knowledge, even if they are young.

(Spiritual stories)

## **6.73. A Jew becomes a Muslim because of the Qur'an**

Hazrat Yahya bin Aksam (ra) narrates that once a Jew came to Caliph Mamun Rashid. The Jew made an excellent conversation. Mamun invited him to Islam, but he refused to accept it. When a year passed, the same Jew again came to Ma'mun Rashid, who told him that he had become a Muslim, and he gave an excellent discourse on Islamic jurisprudence. Caliph Mamun Rashid asked this Jew what was the reason for your conversion to Islam.

This Jew said! When I visited you, I wanted to test all religions. So, I started with the Torah first. I took three manuscripts of the Torah, changed them in different places, and took them to the synagogue in the manuscript. He looked at the manuscripts, appreciated them a lot, and thanked me. After that, I turned to the Bible, bought



three copies of it, interpolated it, and took it to the priest in the church. He saw those copies and bought them from me. Then I recited the Qur'an, took three copies, interpolated it, and went to a Muslim scholar with these copies. He looked carefully at these manuscripts, threw them on my face, and said that this was not the Quran.

This book was indeed an actual book, and no one could change it. Seeing this, the value of Islam grew in my heart, and I became a Muslim.

Hazrat Yahya bin Aksam (ra) used to say that in the same year I went on Hajj, I met Hazrat Sufyan bin Aiyana (ra) and narrated this incident to him. On this, he said! The authenticity of this incident is in the Book of Allah. I asked! Where is he?

He spoke! Allah says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا  
أَسْتَخْفُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ  
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ( )

Verily, We did send down the Tourat (Torah) [to Musa (AS) (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Tourat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses to it. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafiroom (i.e., disbelievers - of a lesser degree as they do not act on Allah's Laws).

(Surat al-Maidah. 44)

But he said about the Qur'an!

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَٰحِفُظُونَ ( )

Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption)

(Surat al-Hijr - 9)

Allah Ta'ala has not placed the responsibility of protecting the Qur'an on us but has taken the responsibility of safeguarding it himself so that this book is preserved.

(Bayhaqi)

## **6.74. The last speech of Imam Abu Yusuf (ra)**

During Imam Abu Yusuf's (ra) tenure as a Chief justice, he did his work with such integrity that no one could point a finger at him during his time and even after him.

He used to say in his last time that I wish! I would have left the world in a state of poverty and hunger and would not have accepted the position. Still, I am thankful to Allah that I have not intentionally wronged anyone or any party. Nor did I wish that such a party would succeed and so and so should fail.

### **These were the words on his tongue at the time of his death:**

Oh Allah! You know that I did not use my opinion in deciding any matter between your servants, nor did I make any decision against the facts. I always tried to determine by your book and the Sunnah of your Messenger.

O Allah! So, You know that I have always been pure and never earned a dirham by sacrificing my life.

Imam Abu Yusuf's (ra) education continued till his last breath. He was explaining a Masala to a disciple when he became silent while talking, and after a few minutes, his voice stopped forever, and he died.

(God-fearing true stories)

# Chapter Seven

**(The period after the third regime)**

**Hazrat Sahel bin Abdullah Tastari (ra) said!**

**Do not look down on low-income people because they are often vice and successors of the prophets (AS).**

**Allah Ta'ala would have taken away the Sunnah from the one who established a relationship with the people of innovation and whoever rejoices over the actions of the heretic, faith is taken away from him.**

## **7.1. Dream of Imam Shafi'i (ra)**

Imam Shafi'i (ra) says that once I had the honor of seeing the Messenger of Allah ﷺ in a dream. He (ﷺ) said! O boy! Who are you? I submitted that I am a member of your community. Prophet Muhammad (ﷺ) called me close and put his saliva in my mouth. And spoke! May Allah bless you. Then, on the same night, in a dream, Hazrat Ali (ra) took a ring from his finger and put it on mine. (Tazkirah-tul-Auliya)

## **7.2. The presence of Imam Shafi'i (ra)**

Imam Shafai's (ra) mother was very old. Many people kept their trust in her. Once, two men entrusted a box full of clothes to her. After some days, one of them came and took the box. Then, after some time, another person came and demanded the box. Imam Shafai's (ra) mother said I gave that box to your other partner. He said that when we kept the box together, how did you provide the box for this one person? Imam Shafi's (ra) mother was sorrowful at this sentence.

Coincidentally, Imam Shafi'i (ra) came home at that time. He saw the mother's condition and asked her the details of the matter. Imam Shafi'i (ra) understood the whole matter. He told this person your box is here; bring your companion and take the box. Hearing this answer, the man was stunned.

## **7.3. Heaven or hell**

The Abbasid caliph Harun Rashid and his wife once quarreled. Queen Zubaydah angrily said to Harun Rashid you are from Hell. On this, Haroon Rasheed also said that divorce is on you if I am from hell. After saying this, he avoided his wife. But due to intense love, he could not bear her separation. He called the scholars and asked whether I belonged to heaven or hell. But I was still waiting for an answer.

Imam Shafi'i (ra) was also counted among the scholars but was still young. He said to the king that if I am allowed to speak something. When the king gave permission, he said! Do you need me, or do I need you? "I need you," said the king. He said you come down, and I will sit on the throne because the status of scholars is higher than that of non-scholars. The king came down, and he went up.

Then he asked the king, "Has there ever been a time when you were able to sin, and you refrained from that sin because of the fear of Allah?" He said, "I can swear there have been many such occasions."

On this, Imam Shafi'i (ra) said! You are heavenly. He said that Allah Ta'ala has said that a person who refrains from sin only out of fear of Allah after intending to sin his abode is Paradise. Hearing this answer, all the scholars there praised him and said that Allah, the person with this knowledge in his youth, knows what is in his youth.

## **7.4. Lowliness of Imam Shafi'i (ra)**

A nobleman sent some money to Makkah to distribute to the pious. Some of this money was also presented to Imam Shafi'i (ra). He asked who this money belonged to. He replied that it was for distribution among the pious and dervishes. He said I am not among the people of righteousness, so this money is forbidden.

## **7.5. Memoir of Imam Shafi'i (ra)**

Imam Shafi'i (ra) was not a Hafiz. Some people complained to the Caliph that Imam Shafi'i (ra) was not a Hafiz. He made Imam Shafi'i (ra) the imam of the masjid in Ramadan to test him so that it would be known in Tarawih whether he was a Hafiz or not. Therefore, he memorized one Juz throughout the day and recited it in Tarawih at night. In this way, he learned the entire Quran in one month.

## **7.6. Sayings of Imam Ahmad bin Hanbal (ra)**

Imam Ahmed bin Hanbal (ra) used to explain the Shariah problems himself, but he used to send people to the service of Bishr Hafi (ra). He said that I asked Allah Ta'ala to fear him, so He gave me so much fear that I was in danger of losing my mind. Allah Ta'ala told me you can get close to me through the Qur'an. The name of deliverance from the hardships of deeds is Ikhlas, the name of trust in Allah is Tawakkul, and the name of entrusting all matters to Allah is Reza.

When people asked the meaning of love, he said! As long as Bishr Hafi (ra) is alive, ask him this question.

He was asked what is called asceticism. He spoke!

The asceticism of the people is to give up forbidden things.

The asceticism of the specials is not to covet excess in lawful things

The asceticism of the scholars is that they do not know anyone except Allah.

## **7.7. Meeting of Imam Ahmad bin Hanbal (ra) with Imam Shafi'i (ra)**

Imam Shafi'i (ra) was the teacher of Imam Ahmad bin Hanbal (ra). He lived in Egypt. Imam Shafi'i (ra) wrote a letter to his disciple Imam Ahmad bin Hanbal (ra) and invited him to meet him. Imam Ahmed bin Hanbal (ra) was staying in Baghdad. He immediately sent a reply letter and wrote the full details of his visit. Imam Shafi'i (ra) informed his family, acquaintances, friends, and other scholars about his welcome and invitation for special arrangements for his arrival. He told people that although he is my disciple, he is a great imam. Allah Ta'ala has given him a great honor.

On the day he was to arrive, Imam Shafi'i (ra) came out of the city with his disciples and other scholars to welcome him. At that time, the ruler of Egypt was also among the devotees of Imam Shafi'i (ra). He also came out of the city to welcome Imam Ahmad bin Hanbal (ra). The king was accompanied by his ministers and nobles to receive him. Imam Ahmed bin Hanbal (ra) reached his appointed time.

Imam Shafi'i (ra) welcomed him in a very grand manner. He was taken to his home with great respect, where the best food was arranged. In those days, saints and elders generally ate little food and worshiped throughout the night. When Hazrat Ahmad bin Hanbal (ra) sat down to eat, he continued to eat for a long time. Even after the other people had finished eating, he ate as if he had been hungry for many days. People were looking at him with surprise that Imam Shafi'i (ra) was praising him a lot and that he was a great scholar, but he was eating his food very calmly. In the house, women also started to talk.

After dinner, arrangements were made for him to rest for the night; in this room, the daughters of Imam Shafi'i (ra) had laid a Jaey-Namaz, put a miswak, water for ablution, and pot so that it would not be difficult for him if he wakes up at night and recites Tahajjud.

Imam Ahmed bin Hanbal (ra) rested in this room at night, woke up in the morning, and went to pray Fajr. Imam Shafi's (ra) daughters entered the room when he went to the masjid. He saw that the ablution water was filled as it was, and no miswak was used. Everything is as it was left. A suspicion arose in his heart that maybe he had overeaten in the night, so his eyes did not open at the time of Tahajjud.

The daughter told her father, Imam Shafi'i (ra), "Father! You were saying that he is very God-fearing and a great elder. But he ate hard at night, did not even get up for Tahajjud, and went to the masjid in the morning without ablution and miswak. Imam Shafi'i (ra) also became worried. He called him after Ishrak's prayer, took him in solitude, and asked him that such things were being heard. What's wrong, you weren't like that before. There has been some change in your mood since leaving here.

Imam Ahmed bin Hanbal (ra) said! Hazrat! What is being said about me is not valid. The fact is that when I reached your table to eat, and I stepped into that room, I saw that the room was shining with light because of the halal and Tayyab food. I saw that it was raining light from the sky to the table.

I thought I might never get more halal and suitable food when I saw this situation. So, I eat as much as possible because a little bit of food is faith and enlightens the heart. So, I ate as much as I could. I didn't think about what anyone would say about me. This halal food did not give me indigestion or any other pain.

Then, after the meal and Isha's prayer, I went to the room where you had arranged for me to rest. My condition changed. I didn't want to sleep and rest. Although I had come from a long journey, the food was so nutritious and energetic that I did not feel tired or lethargic. I was feeling refreshed.

When I lay down to sleep, I did not sleep. So, I kept thinking about the Masail of the Quran and Hadith while lying down. Even the night passed, and I deduced more than a hundred Masail. These were issues that had never crossed my mind before. That night, I reflected that I felt that the sciences and mysteries of the Qur'an and Hadith were opening before me. The details and answers of all the Masail kept coming to my mind until morning, and I kept deducing these Masail. I didn't even realize that the whole night had passed and it was morning. All this was due to the blessing and influence of this food. Therefore, there was no need to use a pot of water for ablution during Tahajjud, nor was there a need for a miswak. The same Isha ablution came in handy in my Fajr prayer. Imam Shafi'i (ra) was very happy to hear these things, and later, he told all these things to his family, which removed their misunderstanding.

(According to the Khutbat Hakim al-Islam)

## **7.8. Repentance of the neighbor of Imam Ahmad bin Hanbal (ra)**

A neighbor of Imam Ahmed bin Hanbal (ra) used to do many sinful things. One day, he came to Imam Sahib (ra), and after saluting him, he sat next to him in his majlis. Imam Sahib (ra) gave him a general answer and did not even talk to him. he spoke! O Abu Abdullah! Would it be good for me to come here? However, I had a dream last night that changed my condition.

Imam Sahib (ra) asked! What have you dreamed of? He said! I saw the Messenger of Allah ﷺ in a dream at night. May he ﷺ visit a high place and many people are sitting in front of him. One by one, one of them gets up and attends the service of the Holy Prophet (ﷺ) and requests that the Prophet pray for me. He prays for them. All the people submitted to the service of the Prophet ﷺ in the same way, and now



only I was left. I intended to stand up and plead but was ashamed of my sins and remained silent.

Rasool Allah ﷺ addressed me and spoke! Why don't you ask me to pray?

I spoke! O Messenger of Allah (ﷺ)! Because of my evil deeds, I am ashamed to ask you for duaa. He spoke! If you are ashamed of your sins, ask me to pray for you; I pray for you. I provided that you will not abuse or speak ill of any of my Companions in the future.

After his command, I stood up and asked for duaa, so he prayed for me. When I woke up, Allah Ta'ala created hatred in my heart for all the sins I used to commit. (Book of Al-Tauwabeen)

## **7.9. Repentance of Hazrat Dhul-Nun Misri (ra)**

The incident of Hazrat Dhul-Nun Misri's (Subban bin Ibrahim) repentance is strange. That is, someone informed him that a young devotee lives in such and such a place. When he went to meet him, he saw that he was hanging upside down on a tree and was constantly saying to himself until you join me in the worship of Allah, I will continue to torture you like this even if you die.

Seeing this incident, he felt very sorry for him and shed tears. He went in front of him, greeted him, and checked his mood. When he was asked about doing this, he said that this body is not willing to worship Allah, so I am punishing it.

He said I think that maybe you have killed someone or that you have committed some great sin. He replied that all sins arise due to mixing with the creatures, so I consider it a great sin to increase the ways and customs of the creatures. Hazrat Dhul-Nun (ra) said that you are a great ascetic. He said that if you want to see a great ascetic, go to the front mountain and see.

So, I reached there and saw a young man lying outside with his leg amputated and his body eaten by insects. When I saw this situation, on being asked, he said that one day, I was engaged in worship at the same place when a beautiful woman passed in front of me, seeing whom I was deceived by Satan and approached her. At that time, there was a call that;

"O shameless!" After spending thirty years worshiping and obeying Allah, today, you have gone to worship Satan. So, I cut off one of my toes at the same time that I took the first step to sin with that toe.

Tell me why you have come to me a sinner, and if you want to be a great ascetic, then go to the top of this mountain. But when I showed my disability to meet him because of his height, the young man started this elder's story.

He said that one day, someone told the elders on the top of the mountain that sustenance comes from hard work. Just from that day, he made a vow that I would not use the livelihood that the creature had a hand in. When some days passed without eating, Allah ordered the bees to gather around him and continue to provide him with honey. So, he always uses honey. After hearing this, Hazrat Dhul-Nun (ra) received a lesson, and from that time, he turned towards worship and austerity.

(Khazina-tul-Asfiya vol. 5, p. 48)

## **7.10. Hazrat Dhul-Nun Misri's (ra) view on the forbidden**

Hazrat Dhul-Nun Misri (ra) said that one day, I was ablution by the river when I saw a beautiful woman in front of the palace. When I asked him to talk, she said! From a distance, I thought you were crazy, and when you came near me, I understood that you were a scholar. When you became closer to me, I considered you one of the people of knowledge. But it turns out that you are none of these three. When I asked why, he said! Scholars do not look at the unmarried, madmen do not perform ablution, and people of knowledge do not look at anyone but Allah. After saying this, the woman disappeared. I understood that this was a warning to me from the unseen.

## **7.11. The reason for Hazrat Zul-ul-Nun Misri (ra) being Zul-Nun**

Once, Hazrat Dhul-Nun Misri (ra) was traveling in a boat when a merchant lost a precious pearl. He started beating him, suspecting that he had stolen my pearl. He raised his eyes to the sky and prayed to Allah, saying, O Allah! So, know that I have not stolen.

When he said this prayer, hundreds of fish appeared from the river with pearls in their mouths. He took a pearl from a fish's mouth and gave it to the merchant. When people saw his Karamat, they started asking for forgiveness since his title became Zul-ul-Nun.

## **7.12. Division of Heaven and Earth**

Hazrat Dhul-Nun Misri (ra) says that I saw a gathering of many sick people on a mountain. When asked the reason for gathering here, they said that once a year, a worshiper comes out of his place of worship and breathes on the sick, after which they recover. So, for some time, I also waited for this elder. When he came out, he had circles around his eyes and was very weak. He looked up at the sky and looked at the patients. They all recovered immediately. When he started to enter his place of worship after breaths, I held his hand and asked him if those with external diseases had been cured, but I also removed my inner disease.

Hearing this, he said! Dhul-Nun (ra)! Leave my arm because Allah is watching. You have left His hand and held the hand of another. Having said this, he released his hand from me and entered his place of worship.

Hearing this, Hazrat Zul-Nun Misri (ra) burst into tears. In that state, he fell asleep and saw in a dream that Allah Almighty was telling him that I divided the creation into ten parts and presented both Paradise and the world before them, so the nine parts left Paradise and became enamored with the world. But a part could not be attracted to them. Then He divided the same one part into ten parts. When asked them that neither did you seek heaven nor were you afraid of hell, then what do you want? They said that you are well aware of what we want.

## **7.13. Asceticism of Hazrat Zul-Nun Misri (ra)**

Once, a child asked Hazrat Dhul-Nun Misri (ra), I have inherited one hundred thousand dinars and wish to spend all of them on you. He said that it is not permissible for you to spend it like this before reaching puberty.

When that child became an adult, he distributed all the wealth to people experiencing poverty and joined the Hazrat Dhul-Nun Misri (ra) constituency. This young man came to his service one day and saw that he needed something. He expressed regret and said, I wish! If I had wealth today, I would have offered it to you. He sensed its intention and believed it was still unfamiliar with the meaning of Faqr. He told this young man to bring this medicine from such a pharmacy, grind it and mix it with pigment, make three tablets, pierce a hole in the middle of these tablets, and bring them to me.

This young man prepared pills and came to Hazrat Dhul-Nun Misri (ra) service. When he recited something on it and breathed, they became ruby pearls. He said to take it to a jeweler and find out its value. The jeweler put the price of these pearls at 1000 dinars. The young man returned and told him their price, which he

had asked the jeweler. He said to dissolve these tablets in water. Keep in mind that the Faqr can be without money. Seeing all this incident, that young man was separated from the world forever.

(Tazkirah-tul-Auliya)

## **7.14. Hazrat Zul-Nun Misri's (ra) advice to the prince**

Hazrat Dhul-Nun Masri (ra) said! My thirty years of guidance resulted in a prince being truly guided. That too in a way that once I was passing in front of the masjid, and at that time, I was saying that it is foolish for the weak to fight with the strong. Hearing this, the prince said I did not understand the meaning of your sentence.

I said: Who can be more foolish than the person who fights with Allah? Hearing this, he left and returned the next day and asked me. Which path should be taken for Allah's presence?

I spoke! There are two paths, one short and one long.

The smallest is to leave the desires of the self, the world, and sin. And the long one is to turn away from everything except Allah. He said that I would take this long way. After that, the young prince reached the position by performing prayers and rituals.

## **7.15. The story of Hazrat Dhul-Nun Misri (ra) and the thief**

It is narrated on the authority of Ahmad bin Muhammad Salmi (ra) that one day, he came to Hazrat Dhul-Nun Misri (ra) (his name was Suban bin Ibrahim) and saw that there was a gold plate in front of him and incense was being given around it. Dhul-Nun (ra) said to me! So, you went to the king's pleasure, then he gave me one dirham, which I spent until I reached Balkh.

It was narrated from Dhul-Nun Misri (ra) that once I was in a boat, and someone's blanket was stolen. People accused a person of theft. I said let me talk to him gently. The young man was sleeping with a blanket on him. He poked his head out of the blanket.

Hazrat Dhul-Nun (ra) spoke to him about the theft. He spoke! Do you see that I have done the robbery? O Allah! I swear to you to bring all the jewels, as many as there are fish.

Dhul-Nun (ra) said that we saw that all the fish on the surface of the sea were and had jewels in their mouths. The man then threw himself into the ocean and reached the shore.

Abu Ja'far al-Awar (ra) narrates that I was sitting with Dhul-Nun al-Misri (ra) when the mention of obeying things for the saints of Allah came up. Dhul-Nun (ra) said that if I tell this cot to go around the room's four corners and return to its place, it will do so. So, the bed moved around the room's four corners and returned to its place. Looking at this, a young man started crying and died there.

It is narrated from Bakr bin Abd al-Rahman (ra) that we were in the forest with Hazrat Dhul-Nun Misri (ra), and we got down under an acacia tree. We said what a nice place. If only there were fresh dates here. Hearing this, Dhul-Nun (ra) smiled and spoke! Do you want new dates? He shook the tree! He swears by Allah, who made you a tree to scatter dates on us. After that, when he shook it, fresh dates fell. We ate our fill. Then, the thorns fell when he got up and shook the tree.

## **7.16. The status of Hazrat Dhul-Nun Misri (ra)**

At the time when Hazrat Zul-Nun Misri (ra) attained the high position of spirituality, some people complained about him from the Caliph of the time; they called him a Cintiq (skeptic) based on unfamiliarity. When the soldiers came and took him away in shackles, an older woman said to him! Don't be afraid. He is also a human being like you. At that time, Beheshti (an assistant who supplies drinking water) gave him cold water from a water bag. When he wanted to provide him with a dinar, he said that taking anything from prisoners was a sign of cowardice.

Amir sentenced him to forty days of imprisonment. During this period, his sister brought a loaf of bread daily. But after release, all the bread was safe with you. His sister told him that these were legitimate earnings. Why didn't you eat them?

He spoke! Since the guard was the wrong person, I felt disgusted by the food sent by his hand. When he was released, he started walking, fell, and suffered a severe head injury. But the strange thing was that not a drop of his blood fell on his clothes, and the blood that fell on the ground also disappeared. When presented before the Caliph, he answered his questions with great courage. The courtiers were also surprised at his bravery. The Caliph was greatly impressed by his words and pledged allegiance to his hand. The Caliph sent him to Egypt with honor and respect.

## **7.17. The trial of Hazrat Dhul-Nun Misri (ra)**

A follower of Hazrat Zul-Nun Misri (ra) has done forty Chillas (Forty days of seclusion for mystic communion), performed forty Hajj, and stayed awake at night for forty years praying and meditating. One day, he told Hazrat Dhul-Nun Misri (ra) that even after so much worship and austerity, Allah Almighty did not speak to me even once, nor did any of His secrets and mysteries appear to me. But by Allah's grace, this is not a complaint to Allah but rather an expression of one's bad luck.

He said, "Eat when you are full and sleep without praying, Isha." He obeyed the order and ate to his heart's content. But his heart did not agree to abandon the Isha prayer. That's why he fell asleep after praying. The visitation of the Messenger of Allah ﷺ in a dream:

The Messenger of Allah ﷺ said! Allah Ta'ala says after salutation to you that the one who returns hopelessly in our court is not wanted. I will reward your forty years of austerity. But convey our message to Dhul-Nun (ra) that we will humiliate you throughout the city again if you mislead our friends. Tears came out when this person narrated his dream to Dhul-Nun Misri (ra).

If someone objects to how a murshid can order not to pray, then the answer is that a murshid is like a doctor. He knew that he would not give up prayer even if I told him, so he gave such an order. Apart from this, some cases in the way of guidance seem to be against the Shari'ah, but in reality, they are entirely correct in their place.

## **7.18. Hazrat Dhul-Nun Misri (ra) and the nearness of Allah**

Hazrat Dhul-Nun Misri (ra) once circumambulated the Kaaba and saw a weak Bedouin circumambulating. He went closer and said to him! Does Allah love you? He nodded yes. Then, ask if that beloved is far from you or near. He replied that it was close.

I then asked if he agreed with you or not. He said he agrees. Hearing this, he said, "When Allah loves you, He is close to you and agrees with you; why are you so weak?"

He replied that those near are more surprised and worried about the punishment of those far away.

## **7.19. The wise words of Hazrat Dhul-Nun Misri (ra)**

Hazrat Dhul-Nun Misri (ra) said! Each organ has a different method of repentance. For example, the repentance of the heart is to give up forbidden things, the repentance of the eyes is not to look at illegal things, the repentance of the ears is not to listen to backbiting and slander, the repentance of the hands is to Don't rise to unlawful things. The penance of the place of shame is to stay away from wrongdoing.

Then he said! Fuqr, which has dirt and dust, is better than arrogance and pride. The meaning of regret is that the fear of punishment remains after sinning. Keeping the inner mind safe from literalism, always keep the concept of Allah Ta'ala. That is, imagine every moment he monitors all our actions, and we are always in front of him.

Hazrat Dhul-Nun Misri (ra) said! In the heart of a person who fears Allah Almighty, the love of Allah becomes home in such a way that it gives him perfect intellect. He who tries to overcome difficulties ends up in serious problems. He who strives for vain things loses that which can profit him.

He said, "If you feel even a little sad about the truth, then this is a sign that the level of truth is shallow for you."

He said you should avoid the company of those whose appearance does not mirror the interior. One who remembers Allah automatically forgets everything except Allah.

Take the company of people of sincerity who will be with you in all circumstances. Keep them the same even with your change.

### **A person cannot deserve heaven unless five things are followed:**

1. Solid persistence
2. Solid Ijtihad
3. Meditating on Allah in both external and internal ways
4. While waiting for death, being busy in attaining the Hereafter.
5. Be accountable before the Day of Judgement.

## **7.20. An instructive incident of Hazrat Sheikh Abu Abdullah Andalusi (ra)**

There is an event in the second century Hijri that a great saint, abiding, ascetic, scholar of tafsir and hadith, Hazrat Abu Abdullah Andalusi (ra), lived in Baghdad, Iraq. He memorized thirty thousand hadiths. The number of his disciples there was more than twelve thousand. Hazrat Junaid Baghdadi (ra) and Hazrat Abu Bakr Shibli (ra) were among them.

Once he decided to travel, many followers and disciples were ready to go with him. Hazrat Abu Bakr Shibli (ra) was also among them. Hazrat Shibli (ra) says that our caravan was going towards its destination with great peace and tranquility. We passed through a Christian settlement. It was time for prayer, but we could only pray afterward due to a lack of water. We reached the town, searched for water, and went around the whole city, during which we came across a few temples and churches where sun worshippers, Jews, and Christians were congregating. Some worshiped the sun, some worshiped fire, and some worshiped the cross. When we saw this, we were shocked and regretted their misguidance.

As we walked, we came to a well on the edge of the village where some young girls were filling water and giving water to the people. By chance, Sheikh Murshid Hazrat Abu Abdullah Andalusi's (ra) eyes fell on one of them, who was extremely beautiful and was wearing gorgeous clothes and ornaments. When the Sheikh's eyes met her, the Sheikh's condition and face began to change. In this situation, Sheikh asked other girls. Who is this girl? The girl replied that she was the daughter of the chief here. Sheikh asked why she was so humiliated that she came to the well and filled the water by herself. Her father cannot hire a servant to fetch water for her and serve the girl. The girls said why not. But her father is a sage and sensible man, and his aim is that this girl should not become a victim of pride and arrogance due to her father's wealth and power, and her morals should not be corrupted so that she does not serve her husband after marriage.

Hazrat Shibli (ra) says that Sheikh Abu Abdullah Andalusi (ra) sat down after that with his head bowed. He only ate, drank, and talked to people for three days. When it was time for prayer, he used to perform the prayer. The many disciples and devotees with him were distraught and did not understand anything.

Hazrat Shibli (ra) says that seeing this situation on the third day, I stepped forward and, in a state of anxiety, asked him, Hazrat, tell us what happened with you. The Sheikh turned to everyone and spoke! How long can I hide my condition from you? The love of the girl I saw the day before yesterday has become so dominant in my



heart that it has dominion over all my limbs, and it is now impossible for me to leave this land.

I spoke! Oh, my lord! You are the leader of the people of Iraq. You are famous for knowledge and grace and asceticism and worship. You have a large number of followers. Don't embarrass us and all of them with the devotion to the Holy Qur'an.

Sheikh said! My dear! Allah has decided my decision. The garment of Wilayat and the sign of guidance have been taken from me. Saying this, Sheikh started crying and spoke! O people of my nation! The decision has been made by nature. Now, this matter is not up to me.

Hazrat Shibli (ra) adds that we were surprised and started crying. We were all calling, including Sheikh. The Sheikh asked us to leave, and we all returned to Baghdad. Hearing the news of the caravan's arrival, the people came out of the city to welcome their Sheikh. When the people did not find the Sheikh among us, they asked why the Sheikh did not go and where he was. When we narrated the whole story to them, there was an uproar. Some people's hearts stopped moving because of this grief. People were rumbling and praying to Allah Ta'ala.

O Muqallib al-Qulub! Guide our sheik and restore him to his position again.

Due to the Shaykh's departure, the monasteries were closed, so a year passed. Some people thought they should see what condition the Shaykh was in. Hazrat Shibli (ra) and some companions then traveled to that town. They reached that town and inquired about the condition of their Shaykh from the people. They saw the Shaikh grazing pigs. When Hazrat Shibi (ra) saw this situation, he said that Allah's refuge! What happened? The villagers said that the sheik wanted to betroth the chief's daughter, so her father agreed on the condition that he would graze his pigs in the forest. The sheik said yes, so the sheik is engaged in the service of herding pigs.

People's hearts were bursting with tears that did not stop. After strengthening their hearts, they went to the forest and saw that he was wearing a Christian hat with a Christian symbol tied around his waist. He is standing in front of the pigs, leaning on the stick, which the Sheikh used to rely on during sermons. Sheikh's condition was adding salt to his wounds. Hazrat Shibli (ra) went near the Sheikh and said Salam Alikum to him! He said Wa-Alikum Salaam in a shallow voice.

Hazrat Shibli (ra) said! O Sheikh! Despite this knowledge, grace, hadith, and commentary, this is your condition now.

Sheikh Andalusi said! My brothers! I did not do this on my own. My lord made me as he wished, and after making me so close, he threw me away from his door whenever he wanted. Who can avert his judgments?

Oh, my dear! Fear the wrath of Allah. Do not be proud of your knowledge and grace. (After that, the Sheikh looked up at the sky and said) O my Lord! I did not think about You that You would humiliate me and throw me out of the door and start crying.

The sheikh called out and said, O Shibli! Take lessons from others. That is, the one who advises others is fortunate.

Hazrat Shibli (ra) prayed in a harrowing tone while crying! O Lord! We ask only You and only You; we rely on You alone in everything we do. Remove this trouble from us; no one can pull this trouble except You; even all the pigs are theirs. They had gathered at one place after seeing the crying. All the people were crying, including the Sheikh.

Sheikh said! O dear! I do not remember anything except two verses of the Quran. Hazrat Shibli (ra) said! What are those verses? Sheikh said!

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ( )

And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills.

(Surat al-Hajj: 18)

And another;

وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ( . )

And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

(Surat al-Baqarah: 108)

Hazrat Shibli (ra) said! O Sheikh! You used to remember 30 thousand hadiths with authentic evidence and still remember some of them.

Sheikh said! I remember a hadith.

“مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ”

(Whoever changes his religion, kill him)

Hazrat Shibli (ra) says that seeing this condition of the Shaykh, we left the Shaykh there out of regret and sorrow and returned to go to Baghdad. We had yet to reach three stations when we suddenly saw Sheikh Abu Abdullah Andalusi (ra) coming out of the canal after bathing and reciting Shahadah loudly on the third day.

اشهد ان لا اله الا الله واشهد ان محمداً رسول الله

*(Ashhad in la ilaha illa Allah and Ashhad in Muhammad a Rasulullah)*

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

At this time, only the person who has seen our sadness and sorrow in trouble can judge our happiness.

Hazrat Shibli (ra) says that Sheikh Abu Abdullah Andalusi (ra) approached and said, "Give me pure clothes." He first took the clothes and tied the intention of prayer, and we waited for the sheik to finish the prayer and tell us the whole story.

After a while, the Sheikh finished the prayer and sat facing us. Hazrat Shibli (ra) says that we thank the Almighty and All-Knowing Allah a thousand times, who separated us and reunited again. After the glory of our party was scattered, it was corrected again. We asked you to please explain how you came back despite the firm refusal.

Sheikh (ra) said! My friends! When you left me and returned, I hummed in front of Allah and prayed, O Allah! Please save me from this trouble. I am your guilty servant. Allah heard my plea and forgave my sins.

Hazrat Shibli (ra) asked whether there was any reason for his ordeal. Hazrat Sheikh said yes. When we landed in the village. We passed by idol houses and churches, seeing fire worshipers and cross worshipers engaged in the worship of other than Allah. Seeing them involved in the worship of non-Allah, arrogance arose in my heart that we are believers and monotheists and how ignorant and stupid these unfortunates are that they worship unconscious things.

At that time, I heard an unseen voice say that whatever this faith and monotheism is, it is not your perfection; it is all by our grace. Do you consider your faith to be in your power, who despises them, and if you want, we will lead you astray now? At that moment, I felt like a bird had flown out of my heart, which was the truth of faith.

This caravan took their Sheikh along with them and reached Baghdad happily. Monasteries and cells were opened. The King also appeared to serve the Sheikh and presented him with gifts. The Sheikh again engaged in his old activities. The teaching of Tafsir and Hadith began, and the work of education and training had returned to its normal state. The Sheikh remembered all the things that he had forgotten. The number of students reached forty thousand.

In the same way, a period passed that one day, the Shaykh was sitting with his students and devotees after offering the morning prayer when suddenly someone knocked on the room door. Hazrat Shibli (ra) went to the door and saw a person standing wrapped in black clothes. He asked who you are and where you come from. The visitor said, "Tell Sheikh Abu Abdullah Andalusi (ra) that the girl he left behind in such a village is here to serve you." It is true that when one becomes Allah's, the whole world becomes his, and whoever turns away from Allah, then everything turns away from Him.

Hazrat Shibli (ra) says I went to my Shaykh and told him about the girl's arrival. Hearing this, Hazrat Shaikh turned yellow and began to tremble with fear. After that, the girl was allowed to enter. The girl started crying after seeing the Sheikh. She was not being spoken to because of this pain.

Sheikh asked the girl how you came here and who brought you here.

The girl said, O my chief! When you left our village, and I got the news, I was so restless that I felt neither thirsty nor sleepy. The whole night was changing turns, and I fell asleep for a while. In this state, I saw a person in a dream saying that if you want to enter the faith, you should stop worshiping idols and follow the Shaykh. By following repentance from your religion and entering the Sheikh's religion,

In my dream, the girl said I asked this person about Sheikh's religion. The person said that Sheikh's religion is Islam. I said what is Islam. He said to bear witness that there is no god but Allah, and Muhammad (ﷺ) is His rightful Messenger. I said OK. How can I reach Sheikh?

"Close your eyes and put your hand in my hand," said the man. The girl said OK and stood up. She gave her hand to this person. He (the person) held my hand, walked a little distance, and said, open your eyes now. When I opened my eyes, I found myself in Baghdad on the banks of the Tigris. I was looking with tears in my eyes to see where I had reached in a few minutes. The man pointed to the room and spoke! Tell the sheik your brother (Hazrat Khidr, peace be upon him) greets you. I reached here according to the instructions of this person, now you convert me to Muslim.

Sheikh Abu Abdullah Andalusi (ra) converted this girl to Islam and kept her in his neighbor's room so that she would continue worshiping there. The girl stayed there and engaged in worship. She excelled with others in asceticism and worship. She fasted all day and worshiped Allah at night. Due to this hard work, she became frail and then fell ill until his last hour came. Since the girl had come here, neither the Sheikh had seen her nor had she seen the Sheikh. She sent word to the Sheikh that she wanted to visit the Sheikh once before she died. When the Sheikh came to inquire about his mood, she greeted the Sheikh with a stammering tongue.

Shaykh replied, "Don't worry, In-Sha-Allah (Allah willing), we will meet soon in heaven." The girl became silent after listening to Sheikh's words. And she became so quiet that she called this world goodbye in the morning.

(اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ)

(To Allah we belong and to Him we shall return)

The death of this girl saddened the Shaikh, but after that, the Shaikh also could not live long and departed from this mortal world. Hazrat Shibli (ra) says that a few days after the death of the Shaykh, he saw in a dream that the Shaykh Andalusi (ra) was residing in the garden of Paradise and that he had married seventy (70) wives, the first of whom was the same woman. Now, both are eternally rejoicing in the precious blessings of heaven.

(Akabars Suluk wa Ahsan, p. 67 to 76)

## **7.21. An attempt to steal the holy body of the Holy Prophet ﷺ**

A strange incident has been recorded in history that a few centuries after the passing away of the Messenger of Allah ﷺ, two Jewish men who belonged to Morocco came to Madinah to exhume the blessed body of the Holy Prophet ﷺ. (This incident happened in 558AH, corresponding to 1142AD) They rented a house near the Prophet's Masjid and used to engage in prayers and glorification throughout the day. The people respected them. They used to excavate a tunnel from this house to "Roza Athar" throughout the night, throw its soil outside Madinah, and close the place with a wooden board so that people could not see it and let no one suspect. For several weeks, they were engaged in digging the tunnel. When these people started the work, Allah Ta'ala informed Sultan Nooruddin Zangi (ra), the pious ruler of that time, through a dream.

The Sultan visited the Holy Prophet ﷺ in his dream and saw that his face was full of sorrow and grief. The Holy Prophet ﷺ is saying in the (King's) name that these two people have tormented me a lot; deliver me from them as soon as possible. And the appearance of these two persons was also shown to the king in his dream. After waking up from the dream, the king mentioned this dream to his minister. The minister said that it is known that an accident will happen in Madinah, so you should go to Madinah immediately. The king immediately took his army with him and hurriedly marched towards Madinah. By the time the king reached Madinah, they had dug the tunnel to a great extent and had come quite close to the body

of the Prophet (ﷺ). If the king had delayed even a little longer, those people could have accomplished their task.

The king arranged a huge feast outside Madinah and announced that all the people of Madinah should attend the feast. All were ordered to exit through a particular door. The king stood to one side and carefully watched all those who came out until all the men of Madinah had gone out except the two men whom the king had seen in his dream. The king was amazed and asked the people if everyone had come out. People said that no one stayed inside anymore. The king said this could not be done; some people were inside now. People say that two pious people who do not take anything from anyone, do not go to anyone's feast, or meet anyone are left inside.

The king said it had to do with them, so when they were caught, they were the same two forms shown to the king in the dream. The king immediately recognized them and imprisoned them. They were asked if they had caused any pain to the Messenger of Allah (ﷺ), so they denied it. When the king searched their house, he found a tunnel there. They confessed and explained their intentions. The king inspected this tunnel. It had reached the feet of the Prophet (ﷺ). The king kissed the holy feet of the Holy Prophet (ﷺ) and closed the tunnel. After that, the king dug the earth around the tomb of Mubarak to the point of water and filled it with melted lead so that no one could reach there in the future. Both these criminals were killed. (History of Medina)

**Note:** From this incident, it is known that the infidels and opponents were also sure that the body of the Prophet ﷺ was safe and sound, that even after several hundred years had passed, this heinous and impure attempt was made. These people were among the People of the Book, so they knew that the bodies of the Prophets do not eat dust and that he is indeed a Prophet, but they did not confess because of malice and stubbornness.

## 7.22. Hazrat Junaid Baghdadi's (ra) defeat and won

The incident of Hazrat Junaid al-Baghdadi (ra) becoming Wali Allah is written in the first volume of "Muwaaz dur Mohabbat" that Hazrat Junaid al-Baghdadi (ra) used to wrestle when he did not become Wali Allah. He was a royal wrestler, and when he wrestled, he was rewarded with thousands from the treasury for winning. When the money started running out, he would wrestle and earn money.

Once, a weak Syed Sahib said I would wrestle with Junaid. Everyone laughed that you are old, frail, and unable to compete with him. He said I would beat him so much that I would knock him down, and Junaid would remember his defeat. His

challenge was presented to the king, and the king accepted. On the day of the competition, both came to the field. Syed Sahib was trembling due to weakness. Before the wrestling started, Syed Sahib said in the ear of Junaid Baghdadi (RA) that I was a descendent of the Prophet (ﷺ), I was inferior, and my house was starving. If I win the wrestling, I will get a prize, and the hunger in my house will disappear. You lose to me for the sake of the Prophet ﷺ. Sir, please disrespect yourself in the love of the Prophet ﷺ and make the Messenger of Allah ﷺ happy.

He just acted to show his strength, which is called fake wrestling, and then Junaid Baghdadi (ra) fell, and Syed Sahib climbed up and started punching him, and Hazrat Junaid Baghdadi (ra) continued to endure in the love of Allah and His Messenger (ﷺ).

Syed took all the prizes. On the same night, Hazrat Junaid Baghdadi (ra) saw Hazor Rasool Anwar ﷺ in a dream and said, O Junaid! You have sold your honor in my love; I will spread the sting of your honor in the whole world, and from that time, the name of Hazrat Junaid Baghdadi (RA) started to be counted among the saints of Allah.

(Muwaaz dur Mohabbat Vol. 1, p. 438, concerning the Hereafter, Part III, p. 231)

## **7.23. Hazrat Junaid Baghdadi (ra)**

Hazrat Junaid Baghdadi (ra) was the nephew and disciple of Hazrat Suri Suqti (ra). He was awarded the titles of Syed al-Taifa, Lisan al-Qum, Taos al-Ulama, and Sultan al-Muhaqqeen. Someone asked Hazrat Junaid Baghdadi (ra) about a shortage of religious brothers these days. He said that if you think religious brothers are the only ones who can solve your problems, then they are rare. If you imagine a lack of proper religious brothers, you are a liar. The real meaning of being a religious brother is that there is no shortage of religious brothers whose problems you have the solution to, and your help is included in these matters.

Hazrat Junaid Baghdadi (ra) used to cry a lot. When people inquired about the reason, he said! I have been searching for suffering and calamities, so if he comes in front of me as a dragon, I will be the first to become his morsel. Still, until today, the same order has been received that your austerity cannot withstand any calamity.

Someone presented five hundred dinars in the service of Hazrat Junaid Baghdadi (ra). He asked him if he had more money. He answered yes. He then requested that you need more wealth. He said yes. Hazrat told him to take back your five hundred dinars because you need it more than me. I have nothing, but I do not need them, and you have money besides them, yet you are in need.

Hazrat Junaid Baghdadi (ra) said! I learned honesty from a barber. The incident happened in such a way that during my stay in Makkah, a barber was cutting a rich man's hair, so I said, "Make my hair cut for the sake of Allah." He immediately left the rich man and started cutting my hair, and after making a haircut, he handed me an envelope. When I opened it, there was some money in it. He asked me to bring it at your expense. After taking that, I decided I would bring whatever I could get from somewhere to this barber. A man in Basra later presented me with a bag full of Ashrafis. Taking that bag, I reached Makkah to that barber and presented him with it. He said to me that my service was only for Allah, and you have come to give me this bag being indecent. Don't you know that the one who works for the sake of Allah does not take any compensation from anyone else?

Once, a woman asked Hazrat Junaid Baghdadi (ra) to pray for the recovery of her lost son. He said, be patient. Hearing this, she left and, after a few days, returned to his service. Hazrat Junaid Baghdadi (ra) again urged her to be patient. She went back but came back after a few days, and she said I can't be patient anymore. He said that you have found your son if your words are valid. When the woman reached home, her son was there.

Hazrat Junaid al-Baghdadi (ra) said that self-doubts are intense because satanic doubts are removed by reciting "La Hulu La Quwat," but it is tough to remove self-doubts.

Hazrat Junaid Baghdadi (ra) said! One whose knowledge does not reach belief, belief leads to fear, fear leads to action, action leads to devotion, devotion to sincerity, and sincerity does not reach observation. He perishes. He said that patience without complaining about suffering is a sign of servitude. Belief is the knowledge of knowledge in the heart so that it cannot be changed and is accessible to the world by abandoning arrogance.

Hazrat Junaid Baghdadi (ra) said! A Sufi learns the lesson of being Khalil Allah from Hazrat Ibrahim (AS), understands the lesson of submission from Hazrat Ishmael (AS), knows the lesson of grief from Hazrat Dawud (AS), learns the lesson of patience from Hazrat Ayub (AS), learns the lesson of patience from Hazrat Musa (AS). Learn the lesson of passion and learn the lesson of sincerity from the Holy Prophet (ﷺ).

## **7.24. Karamat of Hazrat Junaid Baghdadi (ra)**

It was narrated from Abu Umar Zajaji (ra) that I went to Hazrat Junaid (ra) and intended to go for Hajj. He gave me one dirham. I tied it in my apron, and after that, I would meet friends at the destination I reached, and I did not need to spend



a single dirham. When I returned to Baghdad after completing the Hajj, I attended the service of Hazrat Junaid Baghdadi (ra).

He raised his hand and spoke! Bring it, I gave him that dirham. He asked! How did it go? I spoke! Allah's order was fulfilled.

## 7.25. The acuteness of Hazrat Junaid Baghdadi (ra)

Hazrat Junaid Baghdadi (ra) was sitting in the masjid. A man came to him who was wearing a robe and had a turban on his head. His face seemed radiant, fair, and handsome. He came and said tell me the meaning of a hadith. He asked! Which hadith? he said! The hadith is:

اتقوا فراسة المومن فإنه ينظر بنور الله

Fear the acuteness of the believer, for he looks with the light of Allah

Hazrat Junaid Baghdadi (ra) saw his face and spoke! O son of Nasrani! It means that you read the word (Kalema Shahadat) and become a Muslim. Hearing this, he broke into a sweat because he was a Christian.

He said that I came because I would ask its meaning, and then I would disgrace you, people, that you are walking around as such a prominent sheik, and you don't even know whether I am a Muslim or not.

It turns out that this is indeed a blessing bestowed upon a believer's heart. So now I read the word and became a Muslim.

(Risala-tul-Qushairiyah)

## 7.26. The grace of divine remembrance

During the time of Hazrat Junaid Baghdadi (ra), there was a very arrogant person. He had a lot of wealth and beautiful concubines. He did not get leisure from his drinking and youth activities. Someone mentioned the virtues of Junaid Baghdadi (ra) in front of him. He said that I try his virtues. He called the most beautiful of his maidservants. He was told to go to Junaid al-Baghdadi (ra) and ask him for a Masala and remove her niqab while asking for the Masala. I see whether he avoids sin by seeing her beauty or not.

The beautiful concubine reached the Hazrat Junaid Baghdadi (RA), sat before him, and asked about the problem. While asking the problem, she removed the veils from her face. She came in front of him with all her beauty and smiled.

When Hazrat Junaid Baghdadi (ra) suddenly looked at her, the word "Allah" came out of his tongue with some force. Because of the effectiveness of this word and the tongue of Hazrat Junaid Baghdadi (ra), the concubine greatly impacted his heart. She re-veiled out of shame and came back.

Now, the state of her heart had changed entirely. She told the owner I cannot live with you directly. I have heard the word of Allah, and because of this word, the love of Allah has filled my heart so much that I now want to spend my life in worship of Him. So, he fasted during the day and worshiped at night.

The arrogant person who wanted to humiliate Hazrat Junaid al-Baghdadi (ra) in front of the people used to say that Junaid had done something to my most beautiful maidservant. Still, now she is no longer of any use to me.

## **7.27. Meeting of Hazrat Shams Tabriz (ra) and Maulana Rum (ra)**

Maulana Rum (ra) was a great scholar of his time. All scholars were in awe of his glory. The king himself respected him. He had a luxurious house, a guard at the door, and every comfort and luxury was available. His glory was a library with a collection of research and rare books.

One day, when Hazrat Shams Tabriz (ra) came to him, he was in the library. Maulana Rum (ra) called him to the library. Maulana was studying a book of philosophy whose copy was only in his library. The focus and interest of the study were so great that after formally welcoming the visiting guest, Maulana Rum (ra) again became absorbed in the study.

Hazrat Shams Tabriz (ra) asked Maulana! "ایں چیست" (What is this) then Maulana Rum (ra) said in pride of knowledge! "ایں علمے است کہ تو نہی دانی" (This is the knowledge that you do not know)

Hazrat Shams Tabriz (ra) kept silent with a meaningful smile. Meanwhile, Maulana Rum (ra) went out of the room for work, and Hazrat Shams Tabriz (ra) picked up the same philosophy book and put it in the ablution tank inside the library.

When Maulana Rum (ra) returned and searched for this book, he could not see it. Maulana Rum's (ra) worry increased; Hazrat Shams Tabriz (ra) asked what his problem was, and then Maulana Rum (ra) asked about the book, and he said that I had put it in the water tank.

Maulana Rum (ra) became very angry and spoke harshly about this book. Hazrat Shams Tabriz (ra) asked what the point is of being surprised and regretting. Do you like that book very much? Maulana Rum (ra) fell on him in anger. He said, "Hold on, I will take out your book." He put his hand in the tank and took out the book. It was scorched until he touched it, and a little dust emerged.

Maulana Rum (ra) became apoplectic, and this scene changed the course of his life.

He asked Hazrat Shams Tabriz (ra)! "این چیست؟" "What is this?" He spoke!

"این علیے است که تو نمی دانی" (This is the knowledge that you do not know)

After that, Maulana Rum (ra) became the disciple of Hazrat Shams Tabriz (ra).

(Qasas al-Auliya)

## **7.28. A wealth of knowledge to Maulana Rum (ra)**

A person asked Hazrat Maulana Rum (ra) if you had written a Masnavi in which you had written a lot of knowledge and wisdom. Where did you learn this knowledge? He spoke! Because of a dog. The man asked how he did it.

Maulana Rum (ra) said! Once, I was walking on a trail, and a dog was sleeping. I thought his sleep would be disturbed if I passed him. I stopped and went the other way. When I went ahead, Allah Ta'ala instilled in my heart that you have thought about the dog's comfort. We will give you our knowledge. Therefore, Allah Ta'ala spoke these things of expertise through my tongue.

(Makhzan-e-Ikhlaq)

## **7.29. Sheikh Abul Hasan Kharqani (ra) and Sultan Mahmud Ghaznavi (ra)**

Hazrat Sheikh Abul Hasan Kharqani (ra) was a contemporary of Sultan Mahmud Ghaznavi (ra), and his fame spread far and wide. When Sultan Mahmud Ghaznavi (ra) learned about his fame, he wanted to visit him. So, he reached Kharqan from Ghazni with his army and sent a message to the Shaykh through a servant: I have come here from Ghazni to see you. You come here to my tent. At the same time, the Sultan instructed the messenger that if the Shaykh refused to come here, you should recite this verse of the Holy Quran to him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْبِى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ( )

O you who believe! Obey Allah and obey the Messenger (ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ) if you believe in Allah and the Last Day. That is more suitable for final determination.

(Surat al-Nisa. 59)

The messenger came to the Sheikh's service and gave Sultan's message, so he said! Keep me disabled. He recited the above verse:

Sheikh said!

در اطيعوا الله چنان مستغرق ہوں کہ اطيعوا الرسول خجالت ہا دارم تابه اولو الامر چه رسد

(I am so engrossed in obedience to Allah that I am ashamed to obey Allah's Messenger ﷺ).

That is, right now, I am so engrossed in obeying Allah that I am regretful and ashamed in the matter of following the Messenger of Allah (ﷺ). Then how can I be attracted to the (وَأُوْبِى الْأَمْرِ) commandment. The messenger returned and told the sultan the answer, so he was moved with pity, and he appeared in the service of Sheikh Abul Hasan (ra) and asked him to tell the situation and sayings of Hazrat Bai Yazid Bastami (ra).

He spoke! The Shaykh said that whoever saw me, the misfortune was removed from him (i.e., he was protected from disbelief and polytheism).

Sultan Mahmud (ra) said that Abu Lahab, Abu Jahl, and many other unbelievers saw the Messenger of Allah ﷺ but they remained unlucky (i.e., unbelievers). Is the rank of Ba Yazid (Nauzubillah) higher than the Holy Prophet (ﷺ)?

Hearing this, the Sheikh's face turned red angrily, and he said in a state of glory! Mahmoud! Do not step outside the limits of politeness. Abu Lahab, Abu Jahl, and other disbelievers did not see the Holy Prophet (ﷺ). Have you not read this verse in the Quran?

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ( )

They hear not and you will see them looking at you, yet they see not.

(Surah Araf: 198)

Sultan Mahmud (ra) was very impressed by Sheikh's words. And he asked to give me some advice.

Sheikh said! Always keep four things in mind.

1. By abstaining from something that has been forbidden.
2. Prayer with congregation
3. Generosity
4. Compassion for Allah's servants

Sultan said, pray for me. Sheikh raised his hands and spoke!

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

May Allah forgive the believers, men, and believers' women

The Sultan requested that I pray for me especially. Sheikh said! May Allah have mercy on you, and may your end be good. Afterward, Sultan Mahmud placed a bag of Ashrafis in front of the Sheikh and asked him to accept this vow.

The Sheikh looked at the Sultan in surprise and then placed the barley bread in front of him. And he said that this is your feast, eat it. After reciting Bismillah, the Sultan started eating the barley bread, and the first morsel got stuck in his throat.

Sheikh said! Perhaps the morsel got stuck in the throat. Sultan nodded yes.

The Sheikh said! So, this bag of Ashrafis will also get stuck in my throat. Pick it up immediately. These Ashrafis are the king's food for the poor man whose bread is the supreme blessing.

Sultan Mahmud submitted that Hazrat! If not all, accept some of them.

Sheikh came in glory and spoke! I have divorced the world. For me, these ashrafis are forbidden. So, make sure to consider your point.

Remember, neither you nor I have the right over this money. Consider them as the trust of the nation. If you distribute it without the nation's will, you will betray its wealth and be guilty of Allah Almighty. If you want to give charity to this money, then many poor people are in your country. When you fall asleep, they wake up because their stomachs are empty. And in your country, there are also such noble and white-clad people who seem comfortable but do not extend their hands because of self-righteousness. When the Day of Resurrection comes, these people of your nation will hold you by the neck because you keep distributing wealth to the undeserving people, and we remain out of your sight. At that time, you will have to answer everything.

Hearing the words of Hazrat Sheikh Abul Hasan Kharqani (ra), the Sultan was shaken, and tears came to his eyes. Then he said you are not accepting anything from me, so give me some blessing. The Sheikh took off his shirt and gave it to the Sultan.

The Sultan was pleased with this, and when he asked permission to go, the Sheikh stood up to pay his respects. The Sultan was surprised at the Sheikh's attitude. He asked! What is the reason why you are honoring me in this way now?

Sheikh said! When you entered the poor man's room, you smelled kingship in your heart and mind and wanted to show off your royal glory. That is why I did not care about King Mahmud. Now you are going, so your color is different. Now you are leaving as a dervish and a man with a different temperament. Therefore, I consider it my duty to honor you. Not keeping such a person is not the way of Muslims.

(Tazkirah-tul-Auliya)

### **7.30. Respect for the blessed name of the Messenger of Allah ﷺ**

The name of Sultan Mahmud Ghaznavi's (ra) special servant was Muhammad. The king always called him by that name. One day Sultan Mahmud Ghaznavi (ra) called him Tajuddin. The servant obeyed the king's order then, but later, thinking about this change, he went home and did not attend the king's service for three days. Sultan Mahmud (ra) summoned this servant and inquired why he was absent. The servant replied you always called me by my name, Muhammad, but on that day, you called me Tajuddin against the custom. I concluded that perhaps some suspicion had arisen in your heart on my part, which is why I did not attend your service for three days. All this time, I lived in a state of great anxiety and worry.

The king swore that I was not suspicious of you. I called you Tajuddin at that time because I have no ablution. I did not think it proper to bring the holy name of Muhammad onto my tongue without ablution.

(History of Farishta: Volume 1 p. 276)

### **7.31. Sultan Mahmud Ghaznavi (ra) and Ayaz (ra)**

The companions of Sultan Mahmud Ghaznavi (ra) and the envious of Ayaz complained that Ayaz has a secret closet, which he opens and closes to avoid the eyes of the people. We think he has stolen precious gems and hidden them in it.

The king called Ayaz and said you keep a secret cupboard locked. He said there is a closet, and I keep it closed, but it is not confidential.

The king said to Ayaz! Do you open it every day and then lock it?

Ayaz said! Yes. The king said to bring everything in the cupboard here so we can see what they are.

The king sent men with Ayaz to bring all the wardrobe articles and present them before us. The jealous people were pleased that now the truth of this Ayaz will be revealed, and when the stolen goods come before the king, as much as it is close to the king today, he will be far away, and maybe the king will push him out of the palace. Or kill him.

Glory be to Allah. When those people returned with the luggage, there was an old shoe, apron, and shirt.

The king asked what else was in it. These people said to the king! Other than that, there is nothing in this closet. The king said that there was nothing valuable in it. Then why did you keep it locked up when it cannot be seen daily?

Ayaz replied. Respected King! These things may not be valuable to others but are precious to me.

The king asked! How does?

He said that I had these three things when I came to you. I was wearing these shoes and wearing these clothes. I open my closet and look every day and say to myself that this is your time and not to forget your time with the honor the king has given you; it is the king's favor to you. What you have got is the gift of the king. Always keep the king's favor before you. In this way, by seeing it every day, I remember my times and your favors.

Hearing this of Ayaz, his value increased in the king's heart, and the envious faced shame.

(Heart-wrenching events)

## **7.32. The Qutub of time**

Once, a disciple of Hazrat Abul Hasan Kharqani (ra) asked him who the Qutub of the whole world was at that time. He spoke! To visit Qutub-e-Duran, you have to go to Mount Lebanon. He asked how I would know that Qutub was such a person after going to Mount Lebanon. He said that when you reach Mount Lebanon, there will be a funeral, and the person who will come to lead the funeral prayer will be at Qutub-e-Duran.

After a difficult and painful journey, the man left simultaneously and reached Mount Lebanon. He saw that a funeral had been arranged there, but the Imam had not yet arrived. People told him that the Imam was about to come. After a while, he saw a person hiding his face with a cloth. He performed the Janazah prayer and started going back after completing the funeral. The man stopped the path of the funeral Imam and said, Hazrat! I have come from far away and am a follower of Hazrat Abul Hasan Kharqani (ra). With his permission and guidance, I have come to visit you. You remove the cloth from your face so that I can see you.

When he removed the cloth from his face, this person was surprised that the imam who led the funeral was Hazrat Abu Al-Hasan Kharqani (ra) himself. The person fainted at the same time, and when he regained consciousness, he found that Hazrat had gone. He asked people related to you where he came from and where he has gone.

People said this Imam Sahib came from Kharqan and returned after offering prayers. At that time, it was Zuhre time. Now, that person started waiting for the Asr prayer so that he could have a conversation with him when Hazrat came to lead the prayer. After offering Asr prayer, when he started to return, this person wrapped his arms around him, held his hand, and asked, "Why did you send me so far when I am your follower?" You would have made me see in Kharqan. He spoke! Watch! Refrain from mentioning what you have seen to anyone.

(Qasas al-Auliya)

## **7.33. Hazrat Abul Hasan Kharqani (ra)**

Hazrat Abul Hasan Kharqani (ra) was the source of wisdom and knowledge. It was the custom of Hazrat Ba Yazid Bastami (ra) to visit the shrines of various elders and martyrs once a year. Once, when he reached Kharqan, he raised his face and took deep breaths as if smelling some fragrance. A murid asked why this was, and he said, I can smell the scent of a righteous man from this earth. Whose surname will be Abul Hasan (ra) and whose name will be Ali. He will provide for his family



with lawful sustenance through farming and will be three times higher status than me.

Hazrat Abul Hasan Kharqani (ra) had a habit for twenty years that he used to pray Isha in Kharqan, and after going to Bastam, he reached the Hazrat Ba Yazid (ra) shrine and prayed that O Allah! The time you have given to Ba Yazid (ra), give it to me too. After this prayer, he returned to Kharqan and performed the Fajr prayer.

It was known about his respect that he used to return from the shrine of Hazrat Ba-Yazid facing towards the shrine. When he had done this for twelve years, he heard a voice from the shrine saying, O Abul Hasan! Now your good time is also come.

He replied that I was entirely illiterate (i.e., uneducated). And I need to familiarize myself with Shariat. So, encourage me. A voice came! What I have achieved is only because of you.

He replied that you died forty-eight years before me.

The answer was that it is true, but the fact is that when I used to pass through the land of Kharqan, there was only one light visible up to the sky on that land, and I prayed for thirty years for one of my needs, but it was not accepted. It happened, and I was ordered to present this light as a resource in our presence; then, your prayer will be accepted. So, by doing this, my prayer was accepted.

After this incident, when Hazrat Abu Al-Hasan Kharqani (ra) returned to Kharqan, he memorized the Holy Quran in twenty-four (24) days.

Once, he was digging in the ground in his garden, and silver came out from there, so he closed that place and started digging in another place, and gold came out from there. He searched in the third place and found pearls; gems came out when he dug in the fourth place. But he did not touch any of them and said that Abu Al-Hasan (ra) cannot be tempted by these things. Even if I get all the world's wealth, I cannot deviate from the path of Allah. He used to plow the land, and when it was time for prayer, he would leave the plow and oxen in the same way and pray, and when he reached the field after praying, the land would be ready.

Once, a party wanted to travel on a terrible road. People asked him to give us a prayer that would save us from the sufferings of the road. He said that when any trouble comes, remember me. People ignored his words and started their journey. At one place on the way, they were surrounded by bandits—people who had the most wealth. When the bandits turned to him, he sincerely called out his name. As a result, he disappeared from the eyes of the robbers, along with his possessions. The robbers were very surprised to see this. Robbers looted all other people's belongings. When the robbers left, this man appeared in front of the caravan. When they asked him where you had disappeared, he said that I remembered

the Sheikh with a sincere heart, and I became invisible by Allah's grace. After this incident, a group came to Kharqan and narrated the incident to Hazrat Abu Al-Hasan Kharqani (ra). He said, "You people remember Allah only verbally, and Abu Al-Hasan (ra) remembers Allah sincerely."

(Tazkirah-tul-Auliya)

Once, a murid asked him for permission to go to Iraq and participate in the teaching of hadith. He wondered if there was no one teaching Hadith here. He replied that there is no famous Muhaddith here. He said that I was the only one. Despite being a "Ummi" (Having no teacher), Allah Ta'ala has given me knowledge of all sciences with His grace. I have read the hadith from the Holy Prophet (ﷺ).

This person did not believe what he said. He saw the Messenger of Allah (ﷺ) in a dream at night saying that young men speak the truth. On the second day after this dream, he attended his service and started learning Hadith from him. During the lesson, he used to say sometimes that this hadith is not from the Messenger of Allah (ﷺ). The man asked how you can do this. It seems that this hadith is not from the Messenger of Allah (ﷺ). He said that while narrating the hadith, I engaged in the observation of the Messenger of Allah (ﷺ). When the hadith is correct, there are signs of happiness on the forehead of the Messenger of Allah (ﷺ), and when the hadith is not valid, wrinkles appear on his forehead. From this, it can be concluded that this hadith is not authentic.

(Tazkirah-tul-Auliya)

Hazrat Sheikh Abu Saeed (ra) and his disciples visited Hazrat Abu Al Hasan Kharqani (ra). At that time, there was nothing in the house except a few loaves of bread. Hazrat Abu Al Hasan (ra) asked his wife to cover these loaves with a cloth. Put your hand under it and keep it in front of the guests as much as needed. So, she did it in the same way, and all the guests ate well. When all the guests had eaten, the servant removed the cloth and saw how many loaves were left, but there were no loaves.

One day, Hazrat Abu Al-Hasan Kharqani (ra) said to Hazrat Abu Saeed (ra)! Today, I have appointed you as the Wali of the present age because, for a long time, I have been praying that Allah Almighty would grant me a son who would become my companion. Now, I thank Allah for giving me a person like you.

Hazrat Abu Saeed (ra) never opened his mouth in front of him, and when people asked him why, he said that being polite and silent in front of the Sheikh was a reward. Because rivers have no importance compared to the sea. Hazrat Abu Saeed (ra) said that before Kharqan came, I was like a stone, but Hazrat Abu Al-Hasan Kharqani (ra) made me a gem.

Hazrat Abu Saeed (ra) was addressing a massive gathering in which the sons of Hazrat Abu Al Hasan Kharqani (ra) were also present. At that time, Hazrat Abu Saeed (ra) said! Those freed from the self become like a child released from its mother's womb. Those people become like those who come from the spiritual world to the physical world free from sins. Then he pointed towards the son and said that if you want to get acquainted with these people, the father of this son is also among them.

Abu al-Qasim Quashari (ra) said that after coming to meet Hazrat Abu Al-Hasan Kharqani (ra), he was so afraid of me that I could not speak. Due to this, I feared that I might have been deposed from the position of Wilayat.

When Sheikh Bu Ali Sina (ra) was impressed by his fame, he went to Kharqan to meet him. He went to his house and asked his wife where the Sheikh was. So, the wife said that you call this heretic and liar person a Sheikh. I need to find out where the Sheikh is. However, my husband has gone to the forest to cut wood.

Hearing this, Sheikh Bu Ali Sina (ra) thought he didn't know his status when his wife did this disrespect. I have heard much praise for him, but he is a low-class human. Then Sheikh Bu Ali Sina (ra) went to the forest searching for Hazrat Abul Hasan Kharqani (ra) and saw a lion carrying wood on its back with him.

Bu Ali Sina (ra) was amazed to see this incident. When he approached him, he bowed down at his feet and told him that Allah had given you such a great position and that your wife spoke terrible things about you. What is the reason for this? He replied that if I cannot bear the burden of such a goat, how can I return the weight of a lion? Then Hazrat Abul Hasan Kharqani (ra) took Hazrat Bu Ali Sina (ra) home with him, and he continued to talk with him for a long time. Then Hazrat Bu Ali Sina (ra) said now permit me to go.

He also said yes, I have soaked the soil for the construction of the wall, and after saying this, he sat on the wall. At that time, the bustle (a tool for cutting bricks) fell from his hand, so Hazrat Bu Ali Sina (ra) went forward to pick it up, and he saw that it automatically rose from the ground and reached into his hand. Seeing this honor, Bu Ali Sina (ra) joined his followership.

A person told Hazrat Abu Al-Hasan Kharqani (ra) that he should put on a kharqah (cloth) for me to become like you. He asked if a woman could become a man by wearing men's clothes. He said! No way. He spoke! How is it possible that you will wear my garment and become like me? He was very embarrassed to hear this answer.

Once, Hazrat Abul Hasan Kharqani (ra) and his disciples could only eat for a short time. On the seventh day, a man came with a sack of flour and a goat to Hazrat

Abu Al-Hasan Kharqani's (ra) door, calling out that this food was for the Sufis. He said to his followers that you should cook it and eat it. I do not claim to be a Sufi.

There was a brother of Hazrat Abul Hasan Kharqani (ra). He and his brother had taken turns; one night, he would serve his mother, and you would worship; the other night, you would serve his mother, and he would worship all night. One night, when his brothers were praying, he heard a voice from the unseen that we have forgiven you along with your brother. He was surprised to listen to this and asked Allah Almighty, O Allah! I am worshiping you, and he is in the mother's service; then, what is the reason that instead of forgiving me, I have made him a parasite by ignoring him? He got the answer that we do not need your worship, but obeying the one who serves the mother is a source of pleasure for us.

Hazrat Abul Hasan Kharqani (ra) said! O people! What do you think about the man who doesn't like population and desert? But remember! Allah Ta'ala has given such a servant such a position that on the Day of Judgment, such a light will spread from his heart that the population and the lonely will be enlightened. Allah Almighty will forgive his charitable creation even though that person never prayed and will not intercede for anyone, even on the Day of Resurrection.

\* Hazrat Abul Hasan Kharqani (ra) said! A reasonable person does not show himself as good because goodness is only an attribute of Allah Almighty.

\* Hazrat Abul Hasan Kharqani (ra) said! As long as I relied on other than Allah, I could not develop sincerity in my actions. When I observed the indifference of Allah by calling the creation good, I found that the knowledge of the entire creation does not have the same value for Him, and by observing His mercy, I realized that He is so merciful that the whole even the sins of the creatures are trivia before His mercy.

\* Hazrat Abul Hasan Kharqani (ra) said! When Allah Ta'ala does not ask you to pray before the time of prayer, you should refrain from asking for sustenance.

\* Hazrat Abul Hasan Kharqani (ra) said! The claim of the scholars that we are the successors of the Prophets is wrong. Instead, the successors of the Prophets are the Saints (Auliya Karam). Because they get inner knowledge. Most of the attributes of the Holy Prophet (ﷺ) are found in them—for example, poverty and generosity, trust and honesty, etc. In addition to this, they always receive Allah's vision like the Holy Prophet (ﷺ).

\* Hazrat Abul Hasan Kharqani (ra) said! Servants should remember Allah at least so much that all the commands of the Shariat are fully fulfilled; so much action is also enough to familiarize themselves with the commands and prohibitions. So

much faith is enough that one can know that the sustenance that has been destined will indeed be received. So much asceticism is also enough that one does not desire more while being satisfied with the sustenance that has been fixed.

\* Hazrat Abul Hasan Kharqani (ra) said! There are a thousand stages to reach Allah Ta'ala, among which the first stage is Karamat, and people who have less courage than this stage cannot move forward and are deprived of the next stage.

### **7.34. Conversation between Hazrat Bahlul (ra) and a boy**

Hazrat Bahlul (ra) says that once, I was going on a road in Basra, and some boys were playing with walnuts and almonds on the way. A boy was standing near them, crying. I told him! Son! I also bought you walnuts and almonds; you can play with them. He looked at me and spoke!

Hey, fool! Are we made for sports?

I asked! Then why are they created?

He spoke! To gain knowledge and to worship Allah.

I spoke! May Allah bless your life. Where did you learn this?

He spoke! Allah says!

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ( )

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

(Surah Al-Mominun: 115)

I said, son! You seem to be very wise, give me some advice. He recited four poems, the translation of which is:

I see that the world is in turmoil right now. The world is always ready to walk. Neither the world remains for the living nor the living for the world. Death and accidents appear to be two horses galloping towards man. So, you fool! So, if the world deceives you, think about it and take something (applicable in the hereafter) for yourself from the world.

After reading this poem, he raised his face towards the sky, and tears flowed down his cheeks. He said again! Oh, the Pure Being, to whom one is humbled and

trusted. Oh, that holy being, whoever hopes for it, cannot be unintended. His hope is fulfilled.

Saying this, he fainted. I quickly put his head on my lap and cleaned the dirt from his face with my sleeve. When he came to his senses, I asked him why there was so much fear in you. You are still very young, and your record has no significant sin.

He began to say! I have always seen my mother put small pieces of wood in the fire to start, which catches fire first. I am afraid that I will not be placed in the place of small sticks in the fire of hell.

Hazrat Bahlul (ra) says I was surprised to hear this boy's words. I asked him again for advice, so he reread some poems.

The translation of which is as follows:

I lay down in oblivion, and the chaser of death is chasing death behind me. If I don't go today, I will go tomorrow. I have adorned my body with delicate and soft clothes. However, there is no alternative for my body (going to the grave) except to rot and decay. That scene seems to be before me while I lie rotten in the grave. There will be a pile of dirt above me and a pit of grave below, and all will praise my beauty and will be destroyed, even there will be no flesh on my bones, and no skin will remain. I see that life is ending, and some desires are not fulfilled. A long journey is ahead, and Tosha (viaticum) is not even a little along. And I resisted my guardian and protector with open sins. And did big evil deeds that cannot be reversed now. And I put curtains to hide from people so that my faults are not visible to anyone, but all my hidden sins will be revealed tomorrow in front of this owner. No doubt, I feared him, but I continued to trust in his kindness and gentleness. And I kept trusting He is Most Forgiving and Merciful, who can forgive except Him. Verily, all praises are for the Holy One. If there were no calamity other than death and decay after death, and there was no promise of Paradise from my Lord and no threat of Hellfire, then there would have been enough warning in death and decay that blood would have been spared. Still, what should we do if our intellect is lost and we don't get lessons from anything? Now, there is no choice but to wish! May the Forgiver of sins forgive me. When a slave commits a mistake, only his master forgives him. Indeed, I am the worst servant who has betrayed the covenant of my enslaver, and the worthless enslaved people are such that none of their words can be considered reliable. My lord, what will happen to me when your fire burns my body? Even the hardest stones cannot withstand this fire. I will be alone at the time of death. I will go to the grave alone; I will be raised from the grave alone. So, O Holy One, alone, has no unity. Have mercy on a person who is entirely isolated.

Hazrat Bahlul (ra) says that hearing his poems affected me so much that I fainted and fell. When I regained consciousness after a long time, the boy was gone. I asked these children who this boy was. They said that we do not know his name. We only know that this child is one of the children of Hazrat Hussain bin Ali (RA).

(Fazail-e-Sadaqat)

### **7.35. Hazrat Bahlul Dana (ra) and the Palace of Paradise**

One day, the Abbasid caliph Haroon Rashid and his wife Zubaydah were walking by the river. Harun Rashid was with his companions, and Queen Zubaydah was with her maids. There, he saw that an eminent sage, Bahlul Dana (ra), was sitting on the bank of the river. He was building sand houses. When we were children, we put our feet in the sand and then took the sand out, which became like a cave. When Harun Rasheed saw them, he went near him and asked! Baba! What are you doing? He said that I am building the houses of paradise. Haroon Rasheed went ahead laughing, thinking him a madman.

Queen Zubaydah was coming behind. When she saw Bahlul (ra), she also went near him and asked what he was doing. He said that I am building the houses of paradise. Queen Zubaydah said do you sell me. He said yes! Buy it. Zubaydah asked how much a home is. He said! Of one dinar. Queen Zubaydah gave him one dinar, pointed to a house, and said I bought that one.

When Harun Rashid slept that night, he saw a magnificent palace in his dream. It has gardens, canals, waterfalls, and a palace made of red rubies. When he got closer, he saw a board attached to it on which Zubaidah Begum was written. He was very eager, so he went forward, but when he looked inside, the doorman stopped him. He said that you cannot enter it. It is the palace of Queen Zubaydah. This suddenly opened his eyes, and he became distraught. Meanwhile, Queen Zubaydah's eyes were also opened, she asked! Long live the King! What's wrong, you seem very upset.

When the king narrated the dream, the queen said yes, I had bought a house from Behlul (ra) for one dinar. I jokingly bought that house to give him a dinar, thinking him crazy. You saw it. On the second day, the king deliberately went to this place again and saw that even today, he is making sand houses similarly. He went to him enthusiastically and asked what he was doing, so he said, I am building the palace of heaven.

Harun Rashid said! Will you sell? He spoke! Yes. He told me how much. He spoke! Your whole empire. The king said that yesterday you gave one dinar.

Bahlul said on this! That was an unseen deal; today, there are seen deals. There is a difference in price between blind deals and seen deals.

(Heart-wrenching events)

### **7.36. The Karamat of Hazrat Maruf Karkhi**

Muhammad bin Mansoor al-Tusi (ra) says I was in Baghdad with Hazrat Maroof Karkhi (ra). He prayed for me, and when I came to him again the next day, he had a mark on his face. Someone discovered we were with you yesterday when this mark was not on your face. What is the reason for this? He said that you talk about your needs. This person said, swear by your Allah! Be sure to tell me.

On this, he said! Yesterday, I prayed here and wanted to circumambulate the Kaaba, so I went to Makkah and circumambulated the Kaaba there and then went to Zamzam to drink water. While drinking water, my foot slipped on the door and hurt my face.

Khalil Siyad has told me that my son has gone missing, and we are deeply saddened. So, I went to Hazrat Maruf Karkhi (ra) and asked! O Abu Mahfouz! My son Muhammad is missing, and his mother is sorrowful. He spoke! What do you want? I said, pray that Allah brings him back. He prayed!

اللهم ان السماء سماءك والارض ارضك وما بينهما لك انت بوحيد

Oh Allah, the sky is your sky, the earth is your land, and whatever is between them belongs to you. Bring Muhammad

Khalil says that when I reached Bab al-Sham, my son stood there. I called his name, Muhammad, and he spoke! Yes, father! I was in Anbar (Iraq).

### **7.37. Hazrat Maruf Karkhi (ra)**

Hazrat Maruf Karkhi was going to meet some people, and on the way, a crowd was dancing, singing, and drinking. People with you asked you to curse for them, so he said! O Allah! Just as You have kept them in luxury today, so keep them in the future. With this supplication, that congregation came before him throwing wine and harps, repenting of their evil deeds and obtaining allegiance from him. After that, he said that what is the need to poison someone who can die from sweets.



Hazrat Maruf Karkhi (ra) said! Seeking Paradise without good deeds, hoping for intercession without following the Sunnah, and wishing for mercy after disobedience is foolish. It is pure Sufism to state exact problems while considering the facts and not relying on creation. Therefore, we should ask Allah Ta'ala to break our ties with creation.

### **7.38. Karamat of Hazrat Suri Suqti (ra)**

Junaid al-Baghdadi (ra) says that I had four dirhams, which I took to Hazrat Suri Suqti (ra), and said that I brought these four dirhams for you. Hazrat Suri Suqti (ra) said! Good news for you, child, that you will be saved. I needed four dirhams. I said, O Allah! Send dirhams to the hands of the person whom you will save.

It is narrated from Hazrat Junaid al-Baghdadi (ra) that one day, I went to Hazrat Suri Suqti (ra), and he said that a bird used to visit me every day. I made bread crumbs for her, and she used to eat from my hand. Once, a bird came and did not land on my hand. I remembered in my heart what could be the cause. I remembered that I had eaten food with salt and spices, and then I said in my heart that I would not eat it again, and I repented. Then, the bird came to my hand and continued to eat the bread.

### **7.39. Hazrat Suri Suqti (ra)**

Hazrat Suri Suqti (ra) used to sell fruits that had fallen on the ground from the trees initially.

When Hazrat Suri Suqti (ra) learned that people were coming to him to get an education, he used to pray to Allah, saying, O Allah! Give them that education in which there is no need for me. People should not make me neglect your worship.

A person was active in worship and austerity for thirty years; people asked him how he got this status, and he replied that one day, I rang at the door of Hazrat Suri Suqti (ra), and he asked who he was. I said that an acquaintance of yours, after hearing this, he prayed that O Allah! Make him so that he does not recognize anyone except You. So, from that day, I started getting ranks, and today, I have reached this rank.

Once, Hazrat Suri Suqti (ra) delivered a sermon, Ahmed bin Yazid, the governor's deputy, came to his assembly with great pomp and show. At that time, the topic of his sermon was that no creature is weaker than man. But despite this, man commits excellent sins. This speech affected Ahmed bin Yazid so much that he

stayed home without eating and drinking, engaged in worship all night and in the morning, dressed as a poor man, and came to his service.

He submitted that the impression I got from your statement yesterday is beyond description. After getting rid of the love of the world, the trend of seclusion has arisen. So, teach me Tariqat. He said that the general teaching is to observe the rules of the Shariah while performing the fivefold prayer, and the unique teaching of conduct is to worship Allah Almighty so that you do not ask anything from anyone but Allah. If someone wants to give you something, don't take it. Hearing this, Ahmad bin Yazid left for an unknown direction. After some time, his mother came to him crying and said, I have only one child. He also went somewhere and became mad at your company. He reassured her that I would let you know when he arrived.

Hazrat Suri Suqti (ra) said that the whole world is useless except for these five things:

1. Food for survival
2. Water only for quenching thirst
3. Clothing up to cover the body only
4. House only for living
5. Knowledge to the extent of action

## **7.40. Conversation between Hazrat Suri Suqti (ra) and the tree**

Once, Hazrat Suri Suqti (ra) was going on a journey somewhere, and it was noon. He feels sleepy. He lay down under a nearby tree to sleep. After lying down for a while, he heard a voice when he opened his eyes. When he thought about it, he found it was coming from the tree. (Such events happen when Allah wills)

The tree was saying to him: Ya Suri! (کن مثلی) Be like me. He was shocked to hear this voice. When he is sure the sound is coming from the tree:

He spoke! (کیف اکون مثلك) Kaif Akun Maslak (O tree! How can I be like you).

The tree answered! (ان الذین یرموننی بالاحجار فارمیهم بالاثمار ) (O Suri! I give fruits to those who throw stones at me. So be like me).

He was even more surprised to hear its words, but Allah blesses the people of Allah. Therefore, the idea immediately came to his mind that if this tree is so good that it gives fruit to those who stone it, then why did Allah, the Exalted, make the wood of the tree food for the fire?

So, he asked him, O tree! If so, that's as good as it gets,

(فكيف مصيرك الى النار) (Why did Allah make your food for the fire)?

To this, the tree replied: Oh, Suri! I have a lot of good qualities, but I also have a significant flaw. This flaw has spoiled all the virtues in me. Allah Ta'ala dislikes that flaw of mine, so He made me food for the fire.

What is that flaw, you ask? On this, he said!

(فأمليت بالهواء هكذا هكذا) (Wherever the wind blows, I go that way)

That is, I have no perseverance.

(Heart-wrenching events)

## 7.41. Hazrat Abu Bakr Shibli (ra)

Hazrat Abu Bakr Shibli (ra) was born in Baghdad. He was a follower of Imam Malik (ra). He died at the age of seventy years in the month of Dhuel-Hijjah 432AH.

In the beginning, he was the chief of a place called Nahavand. Once, the Caliph summoned all the Amirs and Sardars to his court. He also visited there. The caliph gave khilats to all the nobles. He was also given a khilat. Meanwhile, he sneezed and wiped his nose with this khilat (robe).

The Caliph felt very bad about this and took back that Khilat from him and dismissed him. At that time, he was warned that the person who causes such a punishment by disrespecting the khilat given by the creation, then what will be the punishment for the person who disrespects the khilat given by Allah?

After that, he told the Khalifa that you, being the creation of Allah Almighty, do not like that someone disrespects the Khilat you gave. At the same time, your khilat does not hold any truth in front of Malik-ul-Mulk's khilat. Therefore, I wouldn't say I like to defile it in front of the creatures He has given me through His knowledge. After saying this, he left the court, went to Hazrat Khair Nisaj (ra), and pledged allegiance. He stayed with him for some time and set standards of behavior. Then, on his order, he went to Hazrat Junaid Baghdadi (ra). He asked if people had told me you have a rare gem, so you could sell it to me for a price or give it to me as a gift.

Hazrat Junaid Baghdadi (ra) said that I could not pay its price if I wanted to sell it because I did not have purchasing power. And if I give it for free, you will not be able to understand its value because the thing obtained without cost and effort has no value in people's eyes. Therefore, if you want to get that gem, drown

yourself in the ocean of Tawheed. Then Allah will open the gates of patience and wait for you, and when you can endure both, that gem will be in your hands.

So, for one year, Shibli (ra) obeyed the order of Hazrat Junaid (ra). Then he asked his Sheikh Hazrat Junaid (ra), what should I do now? He said to sell sulfur for one year directly. He continued sulfur of sale for a year per the Shaykh's order. After completing one year, he asked his Sheikh what is the order for me now. Sheikh said! Now, beg for a year. He appealed to people for a year. Even in Baghdad, no door was left where he did not beg, but he got nothing most of the time. He complained about this to his Sheikh Hazrat Junaid Baghdadi (ra). He smiled and said you must have understood your status in people's eyes. Therefore, never bring the idea of attachment to creation in your heart and never give precedence to creation.

Then Hazrat Junaid al-Baghdadi (ra) said, "You have lived in Nahavand as an Amir, so go there and seek forgiveness from each person. Ask for forgiveness if you have committed any abuse or mistake during the emirate." He went there and apologized to each person, even to each child. And if a person were absent, he would give charity on his behalf. But still, there was a feeling of dismay in his heart.

He returned to his Shaykh and said that Hub-e-jah (love of the world) remains in my heart. Therefore, Hazrat Junaid Baghdadi (ra) said that beg for one more year. Whatever you got, you would distribute to people experiencing poverty and starve yourself. After a year, Hazrat Junaid Baghdadi (ra) said you can now sit in my assembly. You provided you accept the service of people experiencing poverty.

Then Hazrat Junaid Baghdadi (ra) asked! Now, what is the position of self according to you? He spoke! I consider myself inferior to all creatures. Hazrat Junaid (ra) said your faith has been fulfilled. In the early days, whoever mentioned the name of Allah Ta'ala in front of him used to fill his mouth with gratitude. He used to distribute sweets to children only with the intention that they would keep saying Allah, Allah in front of him. Later, he was in such a state that he used to give dinars and silver coins to those who mentioned the name of Allah in front of him.

Hazrat Abu Bakr Shibli (ra) says that my entire life was spent wishing I would have been blessed with such solitude from Allah Ta'ala, even for a moment that I would cease to exist. It has been a wish for forty years that I wish I could know and recognize Allah for a moment. I wish I could hide in the mountains so that neither the creatures could see nor know about my condition. He said that I consider myself more humiliated than the Jews because I am caught in the temptations of the Nafs and the world and the devil and desires.

I also have three troubles: Allah Almighty has disappeared from my heart. Secondly, falsehood has entered my heart; and thirdly, the Nafs have become such a disbeliever that they cannot even imagine removing the suffering. Then he said! The world is the abode of love, and the hereafter is the abode of bliss, but the heart is better than both because it is the abode of divine knowledge. He said that if I were a servant of the king, I would not serve the elders.

Once, the wife of Hazrat Junaid Baghdadi (ra) was sitting in her house, chatting, when suddenly Hazrat Shibli (ra) entered his house. When he intended to wear a veil, Hazrat Junaid (ra) said there was no need for a veil because he was absorbed. When the Jamaat Sufis are intoxicated, they don't even know about Paradise or Hell, so why would they look at a woman? After some time, Shibli (ra) started crying, and then Hazrat Junaid (ra) told his wife that now you go into the veil. He is returning to their original state.

Once, Hazrat Junaid al-Baghdadi (ra) saw in a dream that the Messenger of Allah (ﷺ) had come and was kissing Shibli (ra) on the forehead. When Hazrat Shibli (ra) was asked what do you do? He said that I recite this verse after praying Maghrib and praying two rakats of Nafil.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (١)  
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٢)

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, so that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful. (128) But if they turn away, say (O Muhammad ﷺ): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him, I put my trust, and He is the Lord of the Mighty Throne." (129)

(Surat al-Tawbah: 128 - 129)

Hazrat Junaid (ra) said you have this opportunity because of this.

Once, his doctor advised him to diet during illness. He asked the doctor! Should I abstain from my sustenance or that which is not included? That which is my sustenance will remain with me, and that which is not my sustenance will not automatically be given to me. Therefore, I can't waste in what is my sustenance.

Once, he recited five takbirs while leading the funeral prayer of a dead person. After the prayer, people said four takbirs were in the funeral prayer. Why did you

say the fifth Takbir? He said that I said four takbirs on the deceased and one takbir on the world and the people of the world.

Once, he was missing for several days, and after much searching, he came across a neighborhood of eunuchs. People asked why are you staying here? He said that this group is neither counted among men nor women. Thus, I am living with them because I am like them.

Once, Hazrat Junaid al-Baghdadi (ra) was asked how you remember it when you do not have sincerity in the remembrance of Allah. He spoke! When I remember him often, he also remembers me in reality.

Hazrat Junaid (ra) heard this sentence, sighed, and fainted. He said that sometimes Khilat is given from the Divine Court, and sometimes Taziana (Punishment) is provided.

Once, someone asked him that the world exists for the sake of work and the future. So where can relief be found? He spoke! Be free from the worries of this world so that you can be freed from the life of the Hereafter.

Once Hazrat Abu Bakr Shibli (ra) said! Arif's time is like spring. Just as the dry winds blow after the rain in spring, the colorful flowers bloom, and the bulbuls sing on the flowers. Similarly, Arif also cries like a cloud, smiles like lightning, sings songs like the thunder of a cloud, sighs like the wind, and shakes his head to express his wishes. He feeds flowers and sings songs in remembrance of Allah like bulbuls.

He said that there are four hundred places of dervish. Among them, the lowest position is that they should also obtain the entire world's wealth, and all the people of the world should use their wealth whenever they are not worried about their daily food.

One day, seeing him ecstatically, Hazrat Junaid Baghdadi (ra) said that you will find peace if you entrust your affairs to Allah. He replied that I could only find peace when Allah Ta'ala left my affairs to me. Hearing this, Hazrat Junaid (ra) said that blood drips from Shibli's (ra) sword.

He heard someone say O Lord, O Lord, then said! So how long will he continue to say this phrase while Allah Ta'ala keeps saying Abdi, Abdi all the time, so listen to him? He replied, I say, Ya Rab, Ya Rab, after listening to Abdi. He said that then it is permissible for you to say this sentence.

He often used to say that Allah should put the yoke of the sky on my neck and the shackles of the earth on my feet, and the whole world would become an enemy whenever I could not turn away from it.

## **7.42. Karamat of Hazrat Abu Bakr Shibli (ra)**

Hazrat Shibli (ra) says I had vowed to eat only halal food. I used to roam in the forest. Once in the forest, I saw a fig tree, and a voice came from the tree when I reached for food. Keep your promise; don't eat me. I belong to a Jew.

## **7.43. The event of the pledge of allegiance by Hazrat Khwaja Bahauddin Naqshband Bukhari (ra)**

Hazrat Khawaja Bahauddin Naqshband Bukhari (ra) heard about the fame of Hazrat Khawaja Ameer Kalal's (ra) worship and Wilayat, so he went to meet him, and when he came near his monastery, he saw that there was a crowd of people gathered around a field. When he came near, he knew that wrestling was taking place in this field, and Hazrat Ameer Kalal (ra) was also participating.

This displeased him because Khawaja Ameer Kalal (ra) was a Jalil-ul-Qadr scholar bound by Shariat. When this matter arose in his heart, at the same time, he fell in dozing, and he saw in his dream that the field of doom was raised, and a marshy river stood between him and Paradise. When he wants to cross it, he gets into the river, and instead of pushing forward, he sinks into the swamp. In such a case, he worries about how to get out of it.

Meanwhile, Hazrat Ameer Kalal (ra) came, took his hand, took him out of the swamp, and took him to heaven on the other side. Then his eyes open. He addressed him before he asked Hazrat Ameer Kalal (ra) and began to say! Bahauddin! If we don't wrestle, where does this power come from to pull you out of the swamp? Hearing this, Hazrat Khwaja Bahauddin (ra) fell at the feet of Hazrat Amir Kalal (ra) and pledged allegiance to him.

(Qasas al-Auliya)

## **7.44. The reward of kindness to a cat**

When Hazrat Baqibillah(ra) was living in Samarkand, he recited the Tahajjud prayer one night during a severe winter. He was shivering from the cold. He got up from the masjid due to the cold and started coming to bed; then, he saw that his pet cat was lying in bed. He thought the cat's sleep would be disturbed, so he returned to the masjid, sat down, and spent the rest of the night on the masjid in the cold. With the blessing of this good wish, his Sheikh Hazrat Khawaja Muhammad Amkangi (ra) asked him to go to India and said that a great personality would

pledge allegiance to you there. So, Imam Rabbani Hazrat Mujaddid al-Thani (ra) swore allegiance to him and conveyed his lineage to the whole world. (Hazrat-e-Aqdas)

### **7.45. The reason for Hazrat Baba Farid's (ra) immense gratitude**

Hazrat Baba Fariduddin Gang Shakar (ra) was very fond of sweets. There is a narration that once a sugar business was carrying bags of sugar on donkeys and met Hazrat Baba Farid (ra) on the way. Hazrat Baba Farid (ra) asked him what he was carrying in these sacks. The merchant thought he was a poor man and that if I told him it had sugar, he should ask for it, so he told me it had salt. After hearing this, he said that it would be salt.

It is said that when this merchant reached his destination and opened the sacks, they all contained salt. He understood that this merit belongs to that sage. So, he came back ashamed and apologized to Hazrat Baba Farid (ra) and said, Hazrat, I had lied to you. It had sugar in it, but now it has become salt.

Please forgive my guilt. He forgave him for his mistake, prayed for him, and said that if you are saying that it was sugar, then it will be sugar; thus, that salt became sugar again.

Another thing that is known is that he has loved sweets since childhood. If his mother was busy praying, she would have taken out the candies for him and placed them under the prayer mat for his young child. When his son used to pray, he used to take out candy after the prayer. The mother often forgot to keep the candies, but every time Hazrat Khawaja (ra) went to pray, he would find candies in them.

Another narration is that even if your tongue touched the soil, it would become sugar. That is why he became famous as Ganj Shukar.

(Jawahar Faridi)

### **7.46. The faith-building incident of the young Mujahid**

A man living in Medina was Abu Qudama Shami (ra). Allah had put the love of Jihad in his heart. Most of his life was spent in Jihad in the way of Allah. Once, he was sitting in Masjid Nabawi and talking to people. Someone from the audience asked him if he should continue to go to Jihad. If you have seen any very unique incident, please tell us too.

Sheikh Abu Qudama (ra) said: Listen!



Once, I had to go to Raqqa (city) to buy a camel to carry our weapons. I was sitting there one day near the Euphrates River when suddenly a woman came in front of me, and she said to me! O Abu Qudama! I have heard that you preach about Jihad and inspire people to Jihad. I am such a woman that Allah blessed me with long hair. I have made a rope by collecting the hairs that fall out of me. I have put mud on it so that it is not uncovered. You take this rope and take it to the battlefield. Please put it on the horse's neck and do Jihad. If you don't need it yourself, give it to a Mujahid who will use it in battle so that the dust of war may also be on my hair. In this way, I will also participate in Jihad.

I am a widow. My husband was martyred in a jihad. All my family members have been martyred in Jihad. If Jihad had been obligatory, I would have gone to Jihad, too. I want to use my hair in Jihad instead. The woman said I have a son who has memorized the Qur'an, trained for jihad, and mastered horse riding. Having become proficient in archery, he recites Tahajjud prayer throughout the night and fasts during the day. At this time, he is very young, fifteen years old. Nowadays, he has gone to work on his lands. When he returns, and you are here, you will take him on Jihad in the way of Allah. I convey to you the greatness and honor of the religion of Islam. You will not deprive me of this reward.

I took from this woman a rope made of her hair. The woman said to keep it safe in your luggage to make me feel better. I saved that rope. Then, I left for Raqqa with my companions. When we reached the fort of Muslima bin Abdal-Mulk, a horseman called from behind!

O Abu Qudama! Stop, for Allah's sake. I stopped and saw a young man running a horse, his face covered with cloth. As soon as he came, that young man hugged me and said I thank Allah for finding you. I said, Son, show me your face so that I can see who you are, and if Jihad is obligatory on you, then I will allow you. Otherwise, I will return you. When he removed the cloth from his face, there was a youth as beautiful as the moon. Did I ask him? Son! Your father is alive. he said! No. He has been martyred in Jihad; I am going to take revenge from the enemies. May Allah grant me martyrdom, too. I spoke! Is your mother alive? This young man said! Yes. Then I said go and get permission from your mother to participate in Jihad. This young man said! O Abu Qudama! You don't know me. I said! No. He said I am the son of the woman who gave you the rope of her hair.

I beseech you by Allah, do not prevent me from going to Jihad. I am a Hafiz of the Qur'an and a scholar of the Sunnah of the Prophet ﷺ. I am an expert in archery and horsemanship; do not underestimate me. My mother has sworn that without victory, I won't come back. Then the young man said that my mother had been told that the son should not show his back when infidels confront him. To sacrifice one's life in the way of Allah and to pray that one's father and Allah's neighbor will

be blessed. When Allah grants you martyrdom, you should intercede for me because a martyr can mediate for seventy family members. My mother had prayed to Allah while holding me to her chest while I was leaving her.

O Allah! This is my son, the fruit of my heart and the flower of my body. I have offered him to you, so accept him.

Sheikh Abu Qudama (ra) says that tears came to my eyes when I heard this boy's conversation. Seeing this beautiful young boy, I started thinking about his mother; she is a woman of perseverance, courage, and patience. Seeing my tears, the boy said! O Uncle! Why are you crying? If you are crying because of my youth, then Allah punishes even the little ones for disobedience. I spoke! I call because of your mother. What will happen to her if you are martyred?

I took this young man with me and left for a further journey. All the way, the young man kept mentioning Allah. I guessed that this young man was an expert horseman. As we were getting closer to the enemy, the enthusiasm of this young man was increasing.

We had reached the enemy's territory by sunset on the second day. We camped at one place; we were all fasting that day. This young man arranged an iftar for all of us. After Isha, everyone fell asleep; I saw that young man smiling in his sleep. When he woke up, I told him that you were smiling in your sleep.

He said yes! I had a dream at night that I was in a green garden. Walking in the garden, I saw a magnificent palace made of silver, jewels, and pearls. Its doors were gold, and beautiful curtains were hanging on them. Suddenly, these curtains were removed from the door by some girls. The faces of these girls were shining like the moon. When I saw them, everyone greeted me. I extended my hand towards them, and they said don't hurry; your time has yet to come. I heard they were saying among themselves that this young man was the husband of "Marzia."

Then he said! May Allah have mercy on you and move forward. I saw a room in this palace on the highest level made of pure gold. A green bed made of Jasper, its feet made of white and shiny silver, and a laid bed was sitting on it. A lovely girl, whose face shone like the sun, was sitting on it. My sight and intellect would have been lost if Allah had not protected my eyes.

When this girl saw me, she said! Marhaba! Marhaba! Come on! Welcome, welcome! O beloved of Allah! You are for me, and I am for you. When I started moving towards her, she started saying. No! No! The time has not yet come. Yes! Tomorrow noon is promised. Congratulations, congratulations.

Sheikh Abu Qudama (ra) says I said to this boy! You have had a good dream. Throughout the night, we were wondering about this young man's dream. When

morning came, we all mounted our horses and prepared for the battlefield. In the meantime, a caller called out!

يَا خَيْلَ اللَّهِ! اركبوا وفي ال جنة ارغبوا خففاً اثقالاً

O knight of Allah and support his religion! Get on and ride. Go to heaven, be light or heavy, and leave quickly.

As soon as this voice ended, the army of infidels appeared. May Allah humiliate them. It was a vast army that spread all around. First of all, this young man attacked the army of the infidels and penetrated their army. He scattered the camp of the infidels, went to the middle, and crushed the army of the infidels. He killed many influential people. When I saw the young man struggling like this, I immediately rushed to help him—and said to him that now you come back.

he spoke! Uncle! Have you not heard the verse of the Qur'an!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفَاقِلًا تُلُوهُمُ ٱلْأَدْبَارَ ( )

O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them

(Surah Al-Anfal: 15)

O Uncle! Do you want me to turn back and deserve hell? We were still talking when suddenly the enemy attacked us. This attack was so severe that both of us were surrounded by the infidels separately. We did not know about each other. Many Muslims were martyred in this attack. When the war stopped, the wounded and the martyrs were seen. I was roaming among the martyrs on my horse. Dead bodies were scattered everywhere. There was a river of blood. The faces of the martyrs were not being recognized due to the dust. At the same time, I saw the young man, crushed by the horse's hoofs, badly injured, and taking his last breath. Unrecognizable due to dust. He was saying, O Muslims! Send my uncle Abu Qudama (ra) to me for Allah's sake. I approached him when I heard his voice nearby. He was bleeding badly at that time. I went to him and spoke! I am Abu Qudama.

At this, the boy said! By the Lord of Kaaba! The interpretation of the dream is accurate.

The boy said! How can I forget a benefactor like you? Why do you wipe this blood from your sheet? My clothes are more suitable to wipe my blood with. Then this young man said! Uncle! Leave this blood. Now, I will meet my Lord in this blood.

The one I saw in the dream was standing in front. My soul is waiting to come out, and that girl is calling me.

Uncle! I request you by Allah that if Allah returns you safe and sound, you should deliver these bloody clothes of mine to my grieving mother so that she may know that I have fulfilled her will. And did not show any cowardice in front of the disbelievers. You will convey my greetings to her and tell her that Allah has accepted his sacrifice.

O Uncle! I have a younger sister who is ten years old. She would see me off whenever I left the house and meet me first when I came home. When I was going this time, she told me to come back soon. When you meet my sister, say my greetings to her and tell her that your brother has said, "Allah Hafiz! Now, there will be a meeting on the Day of Judgment.

After saying this, this young man recited the word of Kalima Shahadat and surrendered his life. We buried him there. May Allah be pleased with him.

I saw this young man's mother when we returned to Raqqa after the war ended. His younger sister opened the door. She asked! Have you seen my brother anywhere? I ask people, and they say we don't know. She asked me where I was coming from.

I said that I was returning from Jihad. She said that my brother did not come back. Instead of answering her, I told the girl to go and tell her mother that Abu Qudama (ra) had come to the door. Her mother heard my conversation inside. She immediately came out, and her face was pale. When I greeted her, she responded and spoke! You have come to us with good news or sad news.

I said to explain the good news and sad news. He said that if my son has returned safely, it is sad news, and if Allah Ta'ala has blessed him with martyrdom, it is happy news.

I spoke! Congratulations, Allah Ta'ala, who has accepted your sacrifice. Your son was martyred, fighting the enemy bravely. She began to say! Ya Allah! You accepted it. Thank Allah! It became my future capital.

Then, I conveyed this young man's message to his sister. Your brother has said that.

"Goodbye! We will meet on the Day of Resurrection."

When the girl heard this message, she screamed and fell unconscious. When I shook her, she was dead. I handed over the boy's bloody clothes to his mother and returned home with a broken heart. I was amazed at the patience and courage of this woman. (Regarding Dawat-e-Jihad)

## **7.47. The Story of Ibn Sabat's Repentance**

There was a famous thief in Baghdad. His name was Ibn Sabat. People called his name out of fear and anger. He was very good at stealing. He had committed many thefts but was missed by the law. But no matter how clever a thief is, the law will catch him one day. Similarly, once seen, one of his hands was cut off as punishment. Despite being punished and having his hand amputated, he did not repent of his crime, and whenever he got a chance, he would steal and run away. People used to call him "Hand cut Shaitan." When he did not stop stealing, he was caught and sentenced to life imprisonment. He served ten years of life imprisonment and then escaped from prison. After escaping from prison, he resumed his old profession.

Once, he was walking in a street late at night to commit a crime but was not getting a chance to enter a house. At last, he saw a big mansion surrounded by darkness and silence. He reached for the door and saw that the door was open. He strolled through the door. When he entered the compound, he saw rooms built in the middle. He moved towards a large room. He was convinced that it was the mansion of a wealthy person. He pushed lightly on the room door; it was also not locked; it opened at once. He entered the room and looked around but saw no valuables there. An old mat made of palm leaves, a leather pillow, and some sheepskin caps were placed on it. A few bags of pashmina cloth were in one corner of the room.

Ibn Sabat got angry and started abusing the house owner after seeing this. However, he did not think it appropriate to go empty-handed, so he began wrapping clothes instead. He made a bundle of all that stuff but could not tie the knot even after trying so hard. He sat up, panting. Just then, he saw the door open, and a man entered the room with a lamp. Ibn Sabat became afraid. He looked carefully at the person who came; he was a weak man with a bent back, a long robe, and a sheepskin cap on his head. He put the lamp aside, addressed Ibn Sabat, and spoke! O brother! May Allah have mercy on you. This work cannot be done without light and someone's help. Behold, I have brought light and am ready to help you. Together, we will do it happily.

Ibn Sabat was looking at the stranger's face in surprise. He needed to understand what the matter was. Meanwhile, the stranger divided the bundle of clothes into two parts and tied knots. After that, the stranger said, I am sure that you must be tired from this hard work, and you must also be feeling hungry; I will bring you warm milk to refresh you. Having said this, the stranger left the room.

Ibn Sabat began to wonder how foolish I was. This person is a colleague of mine who has accidentally committed an act at the same place at the same time. He

knows more about the house than I do. He will know in advance that the residents of this house will not be at home today. Now he will ask me for half. While Ibn Sabat was still thinking, the stranger entered the room with a cup of milk in his hand and held the cup in Ibn Sabat's hand, saying, "Drink it; it will remove your hunger and fatigue."

Ibn Sabat was very hungry, so he immediately drank milk and said to this stranger in a spot tone! Look, I arrived here before you, so according to the rules of our profession, you have no right to this property. However, considering the help you have given me in collecting the property, I will provide you with some. Now, let's pick up these bales and get out of here immediately.

After listening to Ibn Sabat, that stranger smiled and said! My bro! Don't think about my part. I am not demanding anything from you. You have one hand, so you pick up this small lump, and I'll pick up the heavy one. I will deliver it wherever you say. Ibn Sabat said you will not find a better leader than me anywhere else. Both picked up their bundles and walked away from there. The frail stranger was walking ahead of Ibn Sabat carrying a heavy bundle on his stooped back. Ibn Sabat repeatedly told him to walk fast. But he was not able to walk fast despite his efforts, so Ibn Sabat kicked him on the back and started abusing him. They even came to an old ruin, which was the refuge of Ibn Sabat. Throw the two bales over the wall, and Ibn Sabbat climbs to jump in. At that time, Ibn Sabat saw this stranger's face in the moon's light. The stranger was panting badly. But he saw rays of light emanating from his face. He suddenly smiled and said, Brother, your wealth is blessed. I am the owner of this house and give you this wealth with my pleasure. I am sorry that I could not serve you well enough. Instead, I apologize for causing you trouble on the way. Now I want to leave you. Goodbye

Saying this, the stranger quickly left for the city. The stranger's words were like a dagger in Ibn Sabat's chest. He had come to a halt. The stranger's kindness had startled the habitual criminal. He could not imagine that such people could exist in this world. He wondered what I thought of him and how he treated me. Thinking about this, his mind was getting confused. His conscience was making him anxious. As soon as dawn appeared, he went out searching for this stranger. Now, there was no fear in his heart; he just wanted to lay his head at the feet of this stranger and ask for his forgiveness. He had no difficulty in finding a house for the night. He asked a person standing outside this house, which merchant's house is this? Surprisingly, He looked at him and said you look like a stranger here. What is the business of a businessman here? This is the residence of Sheikh Junaid Baghdadi (ra).

Ibn Sabat had heard of his name but had never seen him. The door of the house was open, and he entered it. The door of the front room was also available. Ibn

Sabat saw a night person sitting on a mat in the room, leaning on a pillow. Thirty to forty people are sitting politely in front of him.

Ibn Sabat stopped there. Meanwhile, the call to prayer came from the masjid. Everyone got up and started going towards the masjid. The Shaykh also got up and started going towards the masjid, but he fell to his feet when it came close to him. He put his head on his feet and started crying. For some time, he continued to cry like this.

Then Sheikh Junaid Baghdadi (ra) lifted him by the shoulders, said to him that your tears had washed away all the blackness in your heart, and embraced him with compassion. Ibn Sabat's world had changed. What other people could not change despite taking all kinds of measures had changed overnight in ways he could not even imagine. He went to the masjid to pray with the Sheikh. The Sheikh included him in his constituency administration.

His condition was such that he became Shaykh Ahmed bin Sabat (ra) from a Hand-cut Sheitan. He began to be counted among the Auliya Allah. The person who could not be changed by the terrible punishments of the world for forty years, the good conduct and sacrifice of a man of Allah brought him to the ranks of the special servants of Allah Almighty in a few moments.

(Stories Sophia by Talib Hashmi)

## **7.48. The incident of Hazrat Dawood Tai (ra)**

Hazrat Dawood Tai (ra) once heard this verse from someone:

وبای عینک ماذا سالا      باى خديک تبدى اللبلا

Which face did not turn into dust? And which eye did not fall upon the earth

After hearing this poem, he reached the service of Hazrat Imam Abu Hanifa (ra) in a state of ecstasy. He narrated his entire incident and said that my condition was now out of control. An unknown thing keeps my heart restless. After hearing this, Imam Abu Hanifa (ra) said to sit in seclusion. He has been reclusive ever since. Then, after a long time, Imam Sahib (ra) said! Now, connecting with people and being patient and disciplined in their words is better.

Therefore, in compliance with the order of Imam Abu Hanifa (ra), he remained in the company of the elders for a year and benefited from their words and actions. Dawood Tai (ra) himself was always silent. After that, by swearing allegiance to

Hazrat Habib Rai (ra), he continued to be rinsed with inner wealth, and by engaging in the remembrance of Allah, he reached the great ranks.

## **7.49. Hazrat Muhammad Samak (ra)**

Hazrat Muhammad Samak (ra) was a contemporary of Hazrat Maruf Karkhi (ra). He said that humility means that a person considers himself inferior. He noted that the example of the people of the past era was like a medicine by which people were cured. The example of the people of the present day is like pain, making even the healthy sick. He said there was a time when preachers considered preaching so tricky that acting on knowledge is now demanding. Just as there is a shortage of pious scholars in today's era, there was a shortage of preachers in the past.

Hazrat Ahmad Hawari (ra) narrates that when I reached the doctor with his Qarora (Urine) in his illness, the doctor happened to be a Zoroastrian. While returning from there, I met an older man on the way. He asked where he was coming from. I narrated the whole incident. He said with great surprise that the beloved of Allah is taking help from the enemies of Allah. He told him to place his hand on the place of pain and recite this duaa:

“اعوذ بالله من الشيطان الرجيم وبالحق انزلناه وبالحق نزل”

“I seek refuge in Allah from the accursed Satan, and with truth, We have sent it down,  
and with truth, it has been revealed”.

I went back and narrated the incident to him and said that prayer. After reciting this dua, he breathed his last and was immediately blessed with health. Then he told me that he was the elder Hazrat Khizr (as).

(Tazkirah-tul-Auliya)

## **7.50. Hazrat Ahmad Harb (ra)**

Hazrat Ahmad Harb's (ra) neighbor was a Parsi. Once, he was on a journey, and robbers robbed all his belongings. When he got home, Hazrat Ahmad Harb (ra) went to his house to cheer him up. He treated him with great respect. But it was a time of famine. The Parsi thought that he might have come to eat. So, he wanted to arrange food, but he said that we had yet to come to eat but to please you.



He said, "My wealth is lost, but there are three things to be thankful for."

First, I have never usurped anyone's property.

Second, I still have half the wealth

Thirdly, my religion was preserved.

Hearing this, he asked why do you worship fire?

He said that I would be safe from the fire of hell on the day of Mahshar and get near to Allah.

He said that the reality of fire is such that if even a child pours water on it, it goes out. Besides, you have been worshiping fire for seventy years, but how has it treated you till today? Because of this, you expect improvement in the Day of Judgment. Inspired by Hazrat Ahmad Harb's (ra) words, he asked him! If you answer my four questions, I will become a Muslim.

1. Why did Allah create creatures?
2. Why provision after creation?
3. Why did you suffer death after giving sustenance?
4. Why was there a need to revive after killing?

Hazrat Ahmad Harb (ra) said! The purpose of creation is to recognize the Creator. The purpose of providing sustenance is to assess his livelihood. The purpose of death is to determine its force and majesty. The purpose of life after death is to acknowledge His omnipotence.

After saying this, he sat in the fire for a long time, but his hand was not affected by the fire. Seeing this, the Parsi became a Muslim.

## **7.51. Hazrat Ahmad Hazrawiah (ra)**

Hazrat Ahmad Hazrawiah (ra) is considered one of the great people of Khorasan. Once, someone complained to him about his poverty. He said that as many professions as you have, write them all on a separate slip, put them in a bag, and bring them to me. He obeyed the order, put his hand in the bag, and took out a slip on which the profession of theft was written.

He ordered him to take this profession. Hearing this, the man became worried. But due to Sheikh's order, he joined a group of thieves. These thieves took a promise from him that you have to do as they say. So, this group one day robbed a caravan and brought a rich person prisoner. Sardar asked the new thief to kill him.

He thought that these people must have killed hundreds of innocent people in this way. Therefore, the best case is that this chief should be killed.

With this idea, he suddenly attacked the chief and killed him. Seeing the chief being killed, the rest of the thieves ran away in fear. The rich man who was imprisoned was released. This rich man was happy. He gave him so much wealth that he became rich and worshiped Allah his whole life.

## **7.52. Hazrat Abu Tarab Bakshi (ra)**

Hazrat Abu Tarab Bakshi (ra) is one of the great elders of Khorasan. He performed forty Hajj. He hasn't rested in a long time. Once, he prayed in Bait Allah and fell asleep while prostrating. He saw in his dream that many women were attracted to him, but he said, I do not have free time from the remembrance of Allah; how can I pay attention to you? But the hours noted that when the other hours know about your inattention, they will make fun of us. Hearing this, the Guard of Jannat replied that he would not be attracted then; he would only meet in Mahshar Jannat.

Hazrat Abu Turab Bakshi (ra) once said I wanted to eat eggs and bread in the forest. I lost my way and reached a place where the people of the caravan were making noise. Their belongings had been stolen. On seeing me, they caught me and said that he had stolen our goods. After saying this, they started beating me badly. There, an old man identified me and told the people that he could not steal; he was a very elderly person. Hearing this, they all begged for forgiveness. I said I did not doubt the pain because my soul faced great humiliation. The old man took me to his house, placed egg and bread before me, and asked me to eat. When I started to eat, an unseen voice came: you have been punished for your desire; now eat. But no wish of yours will be fulfilled without being punished.

## **7.53. Hazrat Yahya bin Mu'adh (ra)**

Hazrat Yahya bin Muaz (ra) said! Avoid three types of people:

1. Heedless scholars
2. Lazy reader
3. The ignorant Sufi

Hazrat Yahya bin Muaz (ra) said! A Muslim has three rights over a Muslim:

1. If you cannot benefit anyone, then do not harm.
2. If you don't say good to someone, don't say bad.

3. If you don't make someone happy, don't make someone sad.

Hazrat Yahya bin Muaz (ra) said! It is surprising to those people who give up food for fear of illness but do not stop sinning for fear of the hereafter.

Hazrat Yahya bin Mu'adh (ra) used to start his prayers like this.

O Allah! Although I am very sinful, I still hope for your forgiveness because I have fallen head over heels in sin. That is the embodiment of forgiveness.

O Allah! You also asked Hazrat Musa (AS) and Hazrat Haroon (AS) to talk gently about Pharaoh's divine claim. Therefore, when you can have mercy on the one who says, (انا ربكم الاعلى) ``Ana Rabbo-kum al-Ala", then the servant says (سبحان ربي الاعلى) Subhan Rabi-ul-Ala, who can estimate your pleasure and grace on them.

O Allah! I own nothing but a blanket, but if anyone asks for it, I will be ready to give it to him.

O Allah! You say that those who do good are rewarded better because of their good deeds, and I believe in You.

I hold that there is no good in the better world. Therefore, in reward for this, bless me with your sight.

O Allah! Just as you are not similar to anyone else, your affairs are also not identical to others, and when it is a rule that the seeker gives relief to his desired one, how can you punish your servant for suffering? Because who can be more loving than you?

O Allah! Give my worldly share to the disbelievers and give the hereafter to the believers because for me. So, your memory in this world and your sight in the hereafter is enough.

O Allah! Since You are forgiving and I am a sinner, I ask for Your forgiveness.

O Allah! I commit a sin based on your forgiveness and my weakness, so forgive me and forgive me for my weakness.

O Allah! Every day, when I am asked what I brought from the world, I have no answer;

## **7.54. Hazrat Yusuf bin Hussain (ra)**

Hazrat Yusuf bin Hussain (ra) fell in love with the daughter of a tribe chief during his youth. One lonely day, he wished to connect with her. But the fear of Allah overcame him to such an extent that he ran away from there. At night, he saw in a dream that Hazrat Yusuf (AS) was crowned on a throne, and angels were standing before him. When he got there, he stood up to welcome him. He made Yusuf (ra) sit by his side and said to him that at the time when you were overcome by the fear of Allah over the desire of the girl, at that time Allah said to me, O Yusuf (AS), you have prayed for to avoid the evil of Zulekha. But Yusuf (ra) rejected the chief's daughter out of fear. That is why I have been ordered to meet you today. Then Hazrat Yusuf (AS) said, "I give you this good news that in the future, you will be counted among the great elders." Therefore, you continue to serve for the fulfillment of Asma Azam.

Hazrat Yusuf bin Hussain (ra) came to Hazrat Dhul-Nun Misri (ra) to learn Asma-e-Azam. He could not speak what was in his mind because of respect. Hazrat Dhul-Nun (ra) himself found out the reason for his coming. Hazrat Yusuf bin Hussain (ra) said I have come to serve you and to receive blessings. Hazrat Yusuf bin Hussain (ra) stayed with him for a year and served him. But he still needs to achieve his goal. He also spent the second year with him. Hazrat Dhul-Nun Misri (ra) again asked the purpose of his coming. Then he said that I wanted to learn the Asma-e-Azam (great name of Allah). Hearing this, he became silent and did not respond to him for a year. After the passage of three years, Hazrat Dhul-Nun (ra) one day gave a cup in his hand which was covered with a cloth. He said to him, "Give it to such and such a person across the river Nile, and that person will also tell you the Asma-e-Azam (great name of Allah)." He walked with the bowl in a state of uncertainty; on the way, he removed the cloth and saw that a rat jumped out of it and ran away. Seeing this, he was extremely saddened and embarrassed. He passed the empty cup to the person. He said that when you cannot protect a mouse, how can you protect Asma Azam? Hearing this answer, he returned to Hazrat Dhul-Nun Misri (ra) in despair.

He said that seven times, I asked permission from Allah Almighty to tell you Asma Azam, but I got the same answer every time, so try again now. Therefore, as a test, I had locked you up as a rat, but it was realized that you still need to be qualified to protect Asma Azam. Now go back to your country and wait for time. When leaving for his homeland, he asked Hazrat Dhul-Nun (ra) for advice. He said, "Forget everything you have read and written so that all the hijabs are lifted from the middle." Forget me in the same way that you don't call me your mentor in front of anyone. But you submitted that both conditions are unacceptable to me. However, I will certainly act upon inviting the creatures to Allah's side, In-Sha-Allah.

After coming home, he started preaching. The scholars opposed him so much that the people became suspicious of him. One day, when he arrived to preach, only a few people were present. When he decided to give up preaching, an old woman said you had promised Dhul-Nun (ra) to continue preaching and admonishing the creatures. Then how is this covenant breaking? After that, he continued preaching for fifty years without caring how many people attended the sermon. Hazrat Ibrahim Khawas (ra) was also among those who benefited from his company, who used to travel in the deserts without a horse or a saddle.

(Tazkirah-tul-Auliya)

He wrote to Hazrat Junaid al-Baghdadi (ra) that if Allah does not acquaint you with the intensity of the Nafs, you will not be able to attain any position. Allah Almighty has appointed "Amen" in every Ummah. The Amen of the Muhammadan (ﷺ) Ummah are the Auliya Allah. The association of women and boys is disastrous for Sufis. For a person who remembers Allah with heartfelt affection, the thought of anything other than Allah will automatically leave his heart.

## **7.55. Hazrat Abu Hafs Haddad (ra)**

Hazrat Abu Hafs Haddad (ra) is considered a Qutb Alum. He was one of the contemporaries of Hazrat Shah Shuja Kirmani (ra) and one of the disciples of Hazrat Usman Jabri (ra).

In his youth, he fell in love with a girl. To get it, he went to Nishapur and met a magician. The magician insisted you give up worship for forty days and come to me. When he reached him after following his instructions, he started performing various spells, but none of them proved effective. Then he said you must have done something good in these forty days. He said that I did not do any such act. However, what happened was that I picked up a stone lying on the road and threw it with the intention that no one should stumble. Hearing this, the magician said that it is a pity that you are avoiding the worship of a God who accepts even the slightest good, and because of this, all my spells have failed. At the same time, he repented to Allah and started worshiping Allah with a sincere heart. He called Haddad because he was a blacksmith.

He used the habit of Hazrat Abu Hafiz Haddad (ra) to earn every dinar and distribute it to people experiencing poverty. He used to secretly throw dinars into the houses of widows so that they would not know who had given them. He used to live by eating whatever dry food he could find. Lived like this for years. Once, a blind man passed in front of his shop reciting this verse:

وَبَدَّاهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ( )

and there will become apparent to them from Allah, what they had not been reckoning  
(Surah Al-Zumar: 47)

Hearing this verse, he was so enraptured that he took the hot iron from the furnace with his hand and ordered the disciple to beat it with a hammer. The disciple was surprised to see this. His situation has become such that the shops and goods have been distributed among the people, and he has become a corner dweller. He said I wanted to hide my secret from people, but Allah revealed it.

Hazrat Abu Hafiz Haddad (ra) once went to the forest with a few companions and immersed himself in the remembrance of Allah. A deer came there and started lying down in his lap. Seeing this, he started crying, and the deer ran away. When his colleagues asked about this incident and why he cried, he said! I thought I would have invited my companions if a goat were found somewhere. But the deer came to me instead of the goat and started rolling to me. He said about crying that the arrival of the deer was to take me away from Allah Ta'ala. If Allah wanted the good of Pharaoh, He would not have released the river Nile according to his wish.

## 7.56. Hazrat Hamdun Qasar (ra)

Hazrat Hamdun Qasar (ra) was a peer and mentor of Hazrat Abu Tarab Bakshi (ra), and he was also the mentor of sages like Hazrat Sufyan Thori (ra) and Hazrat Abdullah bin Mubarak (ra). He said modesty leads to Fuqr, which means not considering anyone inferior.

## 7.57. Hazrat Mansoor Ammar (ra)

Hazrat Mansoor Ammar (ra) is one of Iraq's great scholars. He once found a piece of paper on the road with Bismillah Ur Rahman Ur Rahim written on it. He made a pill of it with the concept of its greatness and swallowed it. At night, he saw in a dream that Allah Almighty was saying that we have opened the paths of wisdom for you from today because you have honored our name.

Once, a wealthy man sent one of his slaves to buy something by paying four dirhams. There was a gathering of Hazrat Mansoor Ammar (ra) sermons nearby. That slave also stood up to listen to him. A poor person also stood in this sermon. During the lesson, he said, " Who can give four dirhams to this indigent person and

take four prayers from me?" Hearing this, the slave gave the four dirhams to the poor man. Hazrat Mansoor Ammar (ra) asked the enslaved person which four prayers you wanted.

He said that first, I want to be free,

Second, may Allah grant my master the opportunity to repent.

Thirdly, I should get four dirhams in exchange for these four dirhams

Fourthly, May Allah bless me and everyone in the assembly.

At the same time, Hazrat Mansoor Ammar (ra) offered those four supplications to Allah Ta'ala. When the slave reached his master, he was furious at being late and inquired about the reason for the delay. This slave narrated the whole incident. After hearing the incident, his master was so impressed that he immediately freed the slave and gave him four more dirhams, and he sincerely repented of all his sins.

That same night, the slave's master heard the Lord Almighty saying in a dream that despite your lousy character, We have blessed you and your slave, Hazrat Mansoor Ammar (ra), and his people.

(Tazkirah-tul-Auliya)

## **7.58. Hazrat Amro bin Uthman Makki (ra)**

Hazrat Amro bin Uthman Makki (ra) was the peer and mentor of Hazrat Junaid al-Baghdadi (ra) and was blessed with the companionship of Hazrat Abu Saeed Khazar (ra). Once, he saw Mansoor Hallaj (ra) writing something, and he asked him what you are writing. He said that he is writing a text that can compete with the Quran. On hearing this, he became enraged and offered the evil prayer that led to the incident of the crucifixion of Mansoor.

He wrote a letter from Baitullah to Hazrat Junaid (ra) and Hazrat Shibli (ra) saying that you are the Murshideen of the people of Iraq, so whoever wants to witness the beauty of the Kaaba, tell him that you must not see it before you commit suicide of Nafs. Tell the person who wants nearness to Allah that you cannot attain nearness before Him; you must leave worship the Nafs. But remember that before you step on this path, understand there are two thousand fiery mountains and one thousand deadly valleys. Whoever wants to set the path without being afraid of both of them should step into it.

When Hazrat Junaid Baghdadi (ra) presented this letter to all the murshids of Iraq for consideration, they all said that fire means annihilation. That is, until the servant destroys himself (میت) two thousand times and enters the stage of the “میت” (Eternal life) one thousand times, he can never attain nearness.

## **7.59. Question to Imam Ghazali (ra)**

During his student days, Imam Ghazali (ra) was trained by Hazrat Khwaja Bu Ali Farmedi (ra). The Madrasa in which Imam Ghazali (ra) studied was built by King Nizam-ul-Mulk Tusi. The king was informed about the conditions of the Madrasa and that everyone was learning worldliness instead of religion in the Madrasah he had made. No one knows religion. Badshah said that we are spending so much money. If the students become worldly by reading books there, then what is the use of this seminary? It should be closed. But he thought that before closing the seminary, he should go and find out the situation there.

One day, the king disguised himself as an ordinary man and arrived at the seminary, where he asked a student! How did you get here? He said that I have come to study knowledge. My father is the mufti of such a place. The king asked the same question to another student. He said that my father is the judge of such and such place and I will also take over his position when I grow up—asked the third! He said that the king values knowledge. I will become a scholar and join the special people of the king.

Hearing this, the king thought that all of them were worldly. I had built this seminary with so much effort that people will learn religion, but all of them are learning knowledge to seek respect and honor in the world. He was disappointed and started to leave the madrasa when he saw a child sitting and reading with a lighted lamp.

He thought, let's talk to him and see. So, the king approached the child and greeted him. He said Wa-Alikum Assalam and then started reading.

The king said what is the matter? You do not talk to me. The student said! I am not here to talk. The king said then why have you come here?

The student answered! I have come here to please my Lord. I don't know how to convince him; these things are written in these books. I will read those books, understand them, act on them, and please my Lord.

The king was surprised to hear the words of this child, and he gave up the idea of closing the seminary. This child grew up and became Imam Ghazali (ra) of his time.



The companionship of Sheikh Hazrat Khawaja Bu Ali Farmedi (ra) filled his heart from childhood with the feeling that reading religion is to please Allah Ta'ala.

(Heart-wrenching events)

## **7.60. Hazrat Abu Saeed Khazar (ra)**

Hazrat Abu Saeed Khazar (ra) was a resident of Baghdad. He had four hundred Tasaneef and got the "Lisan al-Tasawwuf" title. Most of his time was spent in the service of Hazrat Dhul-Nun Misri (ra) and Hazrat Bishr Hafi (ra).

Hazrat Abu Saeed Khazar (ra) said! Once, in a dream, two angels asked me the meaning of Sadaqah. I spoke! To fulfill the covenant is Sadeq. Once, Hazrat Abu Saeed Khazar (ra) had the privilege of visiting the Messenger of Allah ﷺ in a dream.

The Messenger of Allah ﷺ said! Do you like me? He said that the friendship of Allah Ta'ala has been embedded in my heart in such a way that there is no place for anything else. Hearing this, the Messenger of Allah (ﷺ) said! He who befriends Allah has befriended us.

Once he saw Iblis in a dream, he picked up a stick to beat him. So, a call came that he was comfortable with the rod. He is only scared of the light of the believer's heart. When he asked Iblis to go near him, he said, "I cannot come near the people of Tarik-e-Dunya." However, I might get caught in my deception if boys are in their company.

Hazrat Abu Saeed Khazar (ra) once met a person in the forest wearing a woolen blanket and holding an ink-pot. He guessed from the blanket that he was one of the people of Allah, but from the inkpot, he imagined that he might be a student. When asked which way to meet Allah, he said one way is expected, and the other is special. But your path is expected because you consider worship to be meeting with Allah and wealth as a veil through prayer.

Hazrat Abu Saeed Khazar (ra) was once surrounded by hunting dogs in the forest. He became engaged in meditation at the same time. Then one of these white dogs attacked and chased away all these dogs, coming and sitting near him. But when he left, the dog disappeared somewhere along with going with him.

Hazrat Abu Saeed Khazar (ra) said! The people of knowledge mustn't see anyone but Allah, converse with anyone or engage with anyone but Allah. He said the disappearance is a sign of annihilation (Fanaa), and the presence is survival (Baqaa).

Then he said that there are three types of remembrance.

1. Only by language
2. From both heart and tongue
3. Remember from the heart, and the tongue becomes silent.

No one knows this place (Dhikr) except Allah.

## **7.61. Hazrat Abul Hasan Noori (ra)**

Hazrat Abul Hasan Noori (ra) was a Murshid of Hazrat Junaid Baghdadi (ra) and a contemporary of Hazrat Suri Suqti (ra). He spent most of his time in the company of Hazrat Ahmad Hawari (ra). He preferred behavior to Fuqr. He used to say that the companionship of a sheik is not permissible without sacrifice.

Once, such a light came out of his face that the whole room was illuminated, so he was given the title of Noori. Another story is that once he was engaged in worship and austerities in the forest, even in the darkest night, light spread everywhere. In the early days of his asceticism, he used to leave home to take food and go to his shop. On the way, he used to donate food. He used to come back from the shop after noon. He did not eat at home. The family thought he must have dined at the shop. This series continued for twenty years.

Once, some people were taking a weak person to prison after beating him badly; the man was very patient and silent. Hazrat Abul Hasan Noori (ra) went to the prison and asked him how you were patient despite so much weakness. He replied that patience is related to bravery and courage, not strength and power.

Hazrat Abul Hasan Noori (ra) asked him the meaning of patience! He said suffering should be endured with silence just as people are happy to be freed from suffering. Then he said that knowledge is obtained after crossing the seven seas of fire, and when it is received, the knowledge of the first and the last is obtained.

(Tazkirah-tul-Auliya)

## **7.62. Hazrat Usman Al Jabri (ra)**

Hazrat Usman Al Jabri (ra) was a great Sheikh and Qutb Alum of Khorasan. He used to say that my heart was reluctant to show people when I was young. I used to question the nature and reality of everything. In the beginning, I had the idea that there must be another path apart from the path that ordinary people are on and that apart from external sciences, there will also be an existence of esoteric sciences.

Once, he was going to school with his four friends and saw a donkey lying injured. Crows were scraping flesh from the wound on his back. Seeing this scene, he felt much pity. He tied his turban on his wound, removed his shirt, and put it on a donkey. In return for this kindness to the donkey, Allah Ta'ala gave him the state of absorption.

He appeared in the service of Hazrat Yahya bin Mu'adh (ra). To receive blessings from him, he said goodbye to his parents and his family. After some time, he heard from a congregation about the conditions and attributes of Hazrat Shuja Kermani (ra), so he visited Kerman. He stayed with him for a long time. Then he went to Nishapur along with Hazrat Shuja Kirmani (ra). He wanted to go to Hazrat Abu Hafs Haddad (ra) and obtain Faiz-e-Rohani there. But while mentioning this to Hazrat Shuja Kirmani (ra), he hesitated. Hazrat Shuja Kirmani (ra) took him one day to meet Hazrat Abu Hafiz Haddad (ra). After the meeting, when they started to return, Hazrat Abu Hafs Haddad (ra) said to Hazrat Shuja Kirmani (ra) that you should leave him (Uthman Al Jabri) with me because I want him to stay with me for a few days.

Hazrat Usman Al Jabri's (ra) heart's desire was fulfilled, and he stayed with Hazrat Abu Hafs Haddad (ra) and obtained spiritual grace from him. Hazrat Abu Hafs Haddad (ra) said that Yahya bin Mu'adh (ra) threw him into the furnace of fire, but there was no need to ignite it, so now he has obtained this.

Once, Hazrat Uthman Al Jabri (ra) was going to the market with his devotees when someone threw ashes from above so that they fell all over him. Seeing this, his devotees became very angry, but he explained to them that it was a matter of gratitude that only ashes were thrown on the head that was condemned to fire.

It is narrated from Hazrat Abu Amr (ra) that I repented at the hands of Hazrat Uthman Al-Jabri (ra) and continued to receive inner favors and blessings by staying in his service for a long time. But my heart was drawn to sin after some time, so I withdrew from his company. He understood my intentions and indicated that you should not leave my company and join the company of worldly people. Because they will get pleasure from your sins, so do whatever sin you want to commit here so that I will take your evil upon me. He spoke these words so effectively that I repented and engaged in his service.

### **7.63. Hazrat Yusuf Asbat (ra)**

Hazrat Yusuf Asbat (ra) said! There are ten signs of repentance:

1. To withdraw ourselves from the world things.
2. Abstaining from prohibitions.
3. Do not associate with arrogant people.
4. Taking the company of the humble.
5. Keep in touch with good people.
6. Always persist in repentance.
7. Do not sin again after repenting.
8. Continue fulfilling rights.
9. Don't waste energy.
10. Avoiding nonsenses.

### **7.64. Hazrat Shamoon Mohib (ra)**

Hazrat Shamoon Mohib (ra) was the companion of Hazrat Suri Suqti (ra). He was a great saint. Shamoon (ra) used to call himself a liar.

A man named Ghulam Khalil had made himself famous as a Sufi. He was always doing bad things to the Sufis in front of the Caliph, with the intention that all people would convert towards him instead of them. When Hazrat Shamoon Muhib (ra) gained fame, a woman asked him for marriage. He forbade her to marry, so she approached Hazrat Junaid Baghdadi (ra) to recommend him. But he also drove her away. This woman went to Ghulam Khalil for help. He accused Hazrat Shamoon Mohib (ra) of adultery and took permission from the Caliph to kill him. Hazrat Shamoon Muhib (ra) reached the place of execution with the executioner, and when the Caliph wanted to issue an order to kill him, his tongue stopped. At that time, his execution was postponed. At night, in a dream, the Caliph heard someone saying that if you killed Shamoon (ra), the whole country would fall into ruin. So, in the morning, the Caliph apologized to Hazrat Shamoon Muhib (ra), and he was released with dignity.

Ghulam Khalil was very saddened by his release. Because of his evil intentions, Allah Ta'ala afflicted him with a disease like leprosy. Once, it was reported to an elder that Ghulam Khalil had contracted leprosy, so he said that he had indeed received bad supplication from a person of Allah. This person told Ghulam Khalil that this disease of yours is due to tormenting the Wali Allah, so he removed his evil thoughts with a sincere heart.

## **7.65. Hazrat Sheikh Abul Hasan Bu Sheikhi (ra)**

Hazrat Sheikh Abul Hasan Bu Sheikhi's (ra) original homeland was Bu Sheikh. He left his homeland, came to Nishapur, and lived there for the rest of his life. He was a great scholar.

Once, a villager's donkey was lost, and he accused Hazrat Sheikh Abul Hasan Bu Sheikhi (ra) of stealing it and said, please return my donkey. He keeps denying that I didn't steal your ass. But he did not consider it, then he prayed:

O Allah! He saved me from this trouble and found his donkey when Sheikh prayed. After getting the donkey, he apologized and said I knew very well that you did not steal my donkey, but how your prayer was accepted would never happen to me. That's why I accused you.

## **7.66. Hazrat Sheikh Muhammad Ali Hakeem Tirmidhi (ra)**

Hazrat Sheikh Muhammad Ali Hakeem Tirmidhi (ra) is the possessor of rituals and virtues. He was a scholar and a physician. He was awarded the title of Hakeem Auliya. He was a contemporary of Hazrat Yahya bin Mu'adh (ra).

Hazrat Sheikh Muhammad Ali Hakeem Tirmidhi (ra) was very handsome in his youth, and a woman fell in love with him. He didn't pay any attention to her. One day, she arrived in the garden where he sat alone, adorned with ornaments and fine clothes. Seeing her, he ran away so that she couldn't catch him even though she chased him.

After forty years of this incident, one day, it occurred to him that I wished I had fulfilled her wish then and repented later. He cried for three days and nights in regret of coming to this wrong idea. On the third night in a dream, he saw the Messenger of Allah (ﷺ) and he spoke! Please don't be sad, because it is not your fault, but as the time of my separation is getting further away, the effect of my companionship is getting less and less. (Tazkirah-tul-Auliya)

Hazrat Sheikh Muhammad Ali Hakeem Tirmidhi (ra) said! A hundred wolves cannot trouble the flock of goats as much as one devil can destroy a whole congregation, and the Nafs are more treacherous than a hundred devils.

## **7.67. Hazrat Abu Waraq (ra)**

Hazrat Abu Waraq (ra) was blessed with the company of Sheikh Muhammad Ali Hakeem Tirmidhi (ra). He was given the title of Muaddab Al-Auliya. He wrote many books on the subject of Sufism.

Hazrat Abu Waraq (ra) said! The Creator wants eight things from the creation:

Two from the heart. The greatness of Allah's decree and the compassion of creation

Two things from the tongue. Confession of monotheism and soft talk with creation

Two things from all limbs. Patient for himself and support from creatures

Two things from creation. To be patient with oneself and to be patient with creation.

Then he said that pride, envy, and humiliation are imposed on those who love the Nafs.

\* Hazrat Abdullah Manazil (ra) said! According to the commands of Allah, the one who earns a living is better than the recluse who avoids making a living.

## **7.68. Hazrat Sheikh Abu Bakr Catani (ra)**

Hazrat Sheikh Abu Bakr Catani belongs to the Mashaikh of Hijaz. He spent his entire life in Makkah. He finished 12,000 Qurans while circumambulating the Kaaba.

Once, a thief pulled Hazrat Sheikh Abu Bakr Catani's (ra) cloak from his shoulder and ran away while he was praying. He was so engrossed in prayer that he did not even realize he was removing his cloak. Due to this theft, both hands of the thief began to dry up. He came back nervously and threw his blanket over his shoulder. When he finished the prayer, the thief started to apologize to him. When Sheikh asked him the reason for the apology, he narrated the whole incident. He said: By the glory of Allah! Neither did I know that the cloak was taken away nor that it was put back on me. He prayed for him, and his hands were healed.

Hazrat Sheikh Abu Bakr Catani (ra) said! Tasawwuf is morality from head to toe; where there is an excess of morality, there will be more Tasawwuf.

## **7.69. Hazrat Abdullah Khafif (ra)**

Hazrat Abdullah Khafif (ra) belonged to Faras. He used to dress like a sackcloth. He used to recite Surah Ikhlas 10,000 times in one rakat. He got the title of Khafeef because he used to eat only seven grains of Munakka (large raisin) at the time of Iftar. Once, the servant put in eight grains by mistake and ate without counting, so he did not feel pleasure in worship for the whole night.

Hazrat Abdullah Khafif (ra) once saw in a dream that the Day of Judgment was established. Everyone is shocked and confused. A boy came, took his father's hand, quickly crossed the bridge, and took him to Paradise. He got married immediately after waking up from the dream. A boy was born to him, and he died in infancy, so he told his wife now my wish has been fulfilled; you can divorce me if you want.

After a long journey, two dervishes came to his service when they learned that Hazrat Abdullah Khafif (ra) was in the royal court. They wondered what kind of elders this is who attend the royal court. Thinking this, both of them left for the market. The pocket of one of the dervish's clothes was torn, so they went to a tailor's shop to mend it. Meanwhile, the tailor's scissors got lost somewhere. He accused both of them of theft. They were handed over to the police. The police took them both to the royal court.

Hazrat Abdullah Khafif (ra) was present there and recommended to the king that these two were not thieves, so they should be released. The king released them on his recommendation. After that, Hazrat Abdullah Khafif (ra) said to them that if I had not been in the royal court today, I would have been punished innocently. Suspiciousness and disbelief from the famous servants of Allah sometimes become trouble.

Hazrat Abdullah Khafif (ra) said! There are two types of consent.

I first agree to the plan with the correct and second, accept the right's destiny from the right.

## **7.70. Hussain Mansoor Hallaj (ra)**

Hallaj refers to the one who cards cotton. Hussain Mansoor called Hallaj because once he passed by a pile of cotton and made some strange gestures that caused all the cotton to blow up automatically. Hussain bin Mansoor Hallaj (ra) went to Shushtar at eighteen. He stayed there for two years in the company of Abdullah Shushtari (ra). Then he went to Basra, and from there, he reached Harqah and was blessed with the company of Hazrat Amr bin Uthman (ra). He married the

daughter of Hazrat Yaqoob Iqta (ra). Hazrat Amr bin Uthman (ra) became angry with him, so he went to Baghdad to Hazrat Junaid Baghdadi (ra). After staying with them for some time, he traveled to Hijaz. He stayed there for a year and then returned to Baghdad with a group of Sufis.

Once Junaid al-Baghdadi (ra) didn't answer any of Mansoor Hallaj's questions, he got angry and went to Shushtar with his wife. He stayed there for a year. The people there became very loyal to him, but according to his nature, he always ignored the visible people, which made people feel wrong about him. It got to the point where people started hating him and developed jealousy towards him.

The second reason was that he wrote about the evils of the people of Khuzestan and sent them to Hazrat Amr bin Uthman Makki (RA). That's why people became so against him. He gave up the Sufis dress, wore the Ahl al-Zahir's skirt, and adopted the same way of life. For five years, he was lost in the philosophy of (بیمه اوست) "Humma Oost." He reached Iran after traveling to different countries. There, he presented high-level works and revealed such inner mysteries and codes through his sermons and advice, which led to people giving him the title of Hallaj al-Asr. From there, he came again to Basra and adopted the garb of Sufis. After staying there for some time, he got ready to go to Makkah. He reached Makkah, meeting various Sufis along the way. Hearing his words there, Hazrat Yakub Nahar Juri (ra) started calling him a magician. He returned from Makkah to Basra and, after staying for a year, entered India through Ahvaz. From there, he reached China through Khorasan and Mawara al-Nahar. He started preaching and advising the people there. According to the countries he used to go to, people continued to honor him with different titles and addresses. After wandering through all these places, he returned to Makkah. He stayed there for two years. Now, his thoughts have changed a lot. His speech was beginning to be beyond people's understanding. If he went to the place where he spoke, the people there would throw him out of the city. He also has to bear various hardships.

He used to pray four hundred rakats every night. He had made this act a duty upon himself. People say you are in a high position, but why do you suffer so much? He replied that the meaning of friendship is to be patient with suffering. Those who perish in this path have no sense of relief and sorrow. When he reached fifty years of age, he said, I have no religion. But I have accepted the most difficult things in all religions. In 50 years, I have performed 1000 prayers and considered Ghushl necessary for every prayer.

During the period of austerity and worship, he lived in a single tatter's quilt; when he was forced to remove that tatter's quilt, many bed lice came out of it. A person saw a scorpion near him and wanted to kill it, so he said, "Don't kill it. It has been with me for twelve years."



Once he asked Hazrat Junaid al-Baghdadi (ra) an unknown question, he said that the end of the wood would turn red; that is, it would be crucified. Mansoor Hallaj answered that when I will be granted crucifixion, you will adopt the dress of Ahl al-Zahir. Therefore, when all the scholars unanimously gave a fatwa to kill Mansoor, Caliph-e-Waqt said that he would not be executed until Junaid al-Baghdadi (ra) signed this fatwa. When this information reached Hazrat Junaid al-Baghdadi (ra), he went to the Madrasah, dressed up in the clothes of Ahl Zahir, and issued a fatwa for the crucifixion of Mansoor.

When Hazrat Shibli (ra) came to him to kill him, he said that I had intended to do something that had caused me to become mad, and I was inviting my death. Please don't kill me. With his words, many people turned against him and made even the Caliph suspicious on his behalf. Because of saying "Ana-ul-Haq," a fatwa of disbelief was imposed on him.

When he was asked if it is disbelief for a servant to claim divinity, he said that it is (بمه اوست) "Humma Oost." According to his opinion, he was not lost, but Hussain was lost. No excess or deficiency is possible in the ocean (بحر محيط). When Hazrat Junaid al-Baghdadi (ra) was asked how this sentence of Hussain Hallaj can be interpreted, he said that he should not say anything in this regard because the time for interpretation has passed. He was put in jail for a year.

On the day he was imprisoned, people saw at night that he was not in prison. The next day, people noticed that the prison was not there. On the third day, the prison was in its place, and he was also in it. When the people asked the reason, he said that on the first night, I was in the service of the Holy Prophet (ﷺ), the second night. The prison was lost because the Prophet (ﷺ) had come here, and now I was sent here for the protection of Shariat.

His devotees continued to visit him even in prison. Then, people were banned from seeing him. It was five months before anyone could meet him. After that, the scholars sent two people to him, saying that if you repented to Ana-ul-Haq, they would try to free you. He replied that I am disabled. Once, Hazrat Ata (ra) himself went to him and tried to explain, but his answer was the same.

He used to pray 1000 rakats in the prison. Then, when people asked him if you were Anna-ul-Haq, for whom did you pray? He said that we know our position.

Apart from him, there were three hundred other prisoners in the prison. He asked them I can free you all. They replied that if you have this power, why are you here? He didn't answer. After that, he gave a signal, and the shackles of all the prisoners were broken. When he prompted again, all locks opened automatically. Then he said to the prisoners, "Go, I have released you all." The prisoners said that you should also go with us. He said I have a secret with my master that will not be

solved without going to the stake. I am the prisoner of my master. But adherence to Sharia is also obligatory. So, in the morning, all the prisoners had escaped. No one was there except him. When he was questioned, he said that I drove everyone away, and I stayed because our Lord's punishment was upon me. When this information reached the Caliph, he ordered that he be flogged to death. He was taken out of jail and given three hundred lashes in compliance with the order, but he endured it with great patience. The whipper said that with each whip, there was a sound:

"يا ابن منصور لا تخف" means, O Ibn Mansoor, do not be afraid.

After that, he was ordered to be crucifixion. When he was given Soli, there was a crowd of about one lakh people. He looked in every direction and said, "Haq-Haq" and "Ana-Haq." At that time, he was asked what Ishq's "love" is. He said, "You will know today, tomorrow, and the day after tomorrow." On the same day, he was hanged. The next day, his body was cremated, and on the third day, the ashes were blown into the air.

According to him, this was the true meaning of Ishq's "love," when his servant asked about the will, he said: Purify your soul (Nafs) from all worldly desires. Otherwise, these Nafs will trap you in things beyond your control. When your son expressed his desire to bequeath to him, he said that every scholar tries to do good deeds, but you should acquire fundamental knowledge because even one point of absolute knowledge weighs on good deeds. Then he went to the gallows happily; people asked why you were so happy. He said that what other time of joy would be more than this? At the same time, I am reaching my abode.

Then he recited these verses aloud:

ندیمی غیر منسوب الی شیمی من الطیف  
شقای مثل مایشر بفعل النیف بالصفیف  
فلم درات الکاس دعی بالنطع و السیف  
کذا من یشرب المراح مع التلنین بالصیف

My Nadeem is not the least cruel; he has given me the wine that a host provides to a guest, and after several rounds of drink, he asked for a sword and a Nata (leather scabbard) to punish this person. He is the one who drinks old wine in July before the dragon.

When he was taken under the gallows, he first kissed Bab al-Taq, and when he stepped on the ladder, people asked what was going on. He said that hanging is the mood of men, then he turned towards the Qibla and said that you have granted me what I asked for. Then, while climbing the platform, people asked what they thought about their opponents and followers. He said that the followers would surely get one reward because they had good faith in me, and the opponents would get a double reward because they were terrified of the power of Tawheed and Shariat.

Tawheed is the main thing in Shariat, while a welcoming glance or manner is only a part of it. Then, when you thought I had set eyes on a woman in my youth, he said he was being avenged after such a long time.

Shibli (ra) asked what Tasawwuf is called. He said that you are seeing the lowest level of Tasawwuf because no one knows about the higher level. After that, people started throwing stones at him. He spoke! The friendship of unity also unites. Then he recited a verse that meant that those who do not believe in it are dealt with hastily, and the believers fear it and know without a doubt that it is the truth.

He bore all the sufferings with great patience and silence. When Hazrat Shibli (ra) struck a small lump of clay, he sighed. He said the stone pelters were unaware of my reality, but Shibli (ra) knew it well. Then both hands were cut off, and he smiled and spoke! People have cut off my outer hand, but who can cut off my inner hand? Who has removed the crown of courage from the head of the throne? Similarly, when his feet were cut off, he said, "My outer feet have been cut off, but my inner feet remain with which I can travel to both worlds." Then he met his blood-stained hands on his face and spoke! Observe well my blushing, for blood is the boon of the young.

He said that I am performing the ablution of prayer of love. Because ablution with blood is performed for the worship of love, his eyes were put out, and when he started biting his tongue, he said, "Give me time to say one thing."

He said, O Allah! My hands have been cut off in your way, my eyes have been taken out, and now my head will be cut off, but I am grateful to you for keeping me steadfast, and I pray you to grant the same wealth to all these people. Then his head was beheaded. Anna-ul-Haq sounds were coming from his every part. Every part of his body was cut off, leaving only his neck and back. So, Anna-ul-Haq's voice was coming from it too.

For fear of the same voice, his limbs were burnt on the second day so that no further temptation would arise. The voice of Anna-ul-Haq was also heard from the burnt ashes of his body, so these ashes were thrown into the Tigris River. When this process occurred, the Tigris River was so excited that some impressions were made

on the water's surface. Before he ascended the throne, he told his servant that when I was cremated, and my ashes were thrown into the Tigris River, such excitement would arise in the water that the whole of Baghdad would be drowned. But when this happens, you should throw my bagging garment into the Tigris. So, his servant followed his will, and the water stayed in its place. All the ashes gathered in one place and came to the shore. Which people took out and buried.

Hazrat Shibli (ra) said that I reached his grave one night and kept worshiping Allah all night, and, in the morning, I asked Allah Almighty in my prayers, "O Allah! He was a believer. You made such a scholar and a lover who was a monotheist suffer such punishment? This prayer could not be fulfilled yet, and I felt sleepy. I saw in a dream that the Day of Judgment is established, and Allah Almighty is saying that we did this to Mansoor because he used to reveal our secret to strangers, which he should have told the Tigris River. He showed it to others.

Hazrat Shibli (ra) said that when Mansoor was crucified, Satan came forward and said, O Sheikh! You said Ana-ul-Haq, and I told An-ul-Khair. But you were blessed, and I was cursed. What is the reason for this? He said you used Anna al-Khair for yourself, and I removed myself and said Anna al-Haq. For this reason, mercy was bestowed on me and a curse on you.

Hussain Mansoor Hallaj said! The meaning of patience is that if the hands and feet are cut off and hanged on the gallows, even if the breath does not come out of the mouth. So, when he was crucified, he did not even pray.

## **7.71. Hazrat Abu Bakr Wasti (ra)**

Hazrat Abu Bakr Wasti (ra) said that when I reached puberty, I went to a garden one day, and a small bird started flying over my head. I grabbed it and pressed it in my hand. So, another little bird came and started chirping at my head. At that time, I thought that the bird in my hand was either the baby of the incoming bird or its female. I left him out of pity. But after that, I fell ill and remained ill continuously for a year. One night, I was blessed with the visitation of Rasulullah ﷺ in a dream. I submitted that I have been praying sitting for a year due to illness and weakness, so please pray for me.

The Prophet Muhammad (ﷺ) said that this situation happened because of the bird's complaint, so any kind of apology from me is useless. One day, I was sitting on a pillow during my illness when a giant snake appeared holding a kitten in its mouth. I hit the snake with a stick; the baby came out of his mouth, and the cat became a kitten. The cat looked at me and took her baby away. As soon as this cat left, I completely recovered. And I stood up and started praying. Then, on the

same night, I again visited the Messenger of Allah ﷺ in a dream and told him that now I was completely fine. Rasool Allah ﷺ said! With the help of a cat, your illness was cured.

One day, Hazrat Abu Bakr Wasti (ra) saw a madman making noise in a sanatorium. He said to him, "You of this heavy shackles." Even though you are making so much noise, why are you not quiet? He replied that the burdens are in my feet, not my heart.

Once, a devotee of his hurriedly went to the masjid for Friday prayers after taking a bath, but on the way, he fell so severely that his face was injured. He returned home and took a bath. When he met Hazrat Abu Bakr Wasti (ra) again on his way to the Masjid, he said to him that you should be happy with this torture because you were given this pain just so that He would be pleased with you and if He did not treat you like this If he does, you should understand that his attention is not towards you.

Hazrat Abu Bakr Wasti (ra) said! Mercy is inherent in all attributes except love, and the cause of mercy in love is killing, and even after killing, blood is demanded from the victim.

**Hazrat Abu Bakr Wasti (ra) said! There are three types of believers;**

1. Those whom Allah Ta'ala favors by bestowing light on them, and they are freed from sins through it and stay free from shirk and disbelief.
2. Those whom Allah Ta'ala bestows light on, due to which they are protected from minor and major sins.
3. Those whom Allah Ta'ala favors with sufficiency, and because of that, those who are staying away from negligent and corrupt thoughts.

He said that despising a dervish and getting angry quickly in matters is only due to obeying the Nafs, and by following the Nafs, the servant is released from worship and becomes a claimant to the Lord.

## **7.72. Hazrat Sheikh Abul Abbas Qasab (ra)**

While discussing external knowledge, Hazrat Sheikh Abu al-Abbas Qasab (ra) said that the understanding of external knowledge is the essence all the Prophets continued invoking through it. If Allah Ta'ala lifts the veil of monotheism through this essence, the superficial knowledge will automatically be covered in the veil of non-existence.

He spoke! Allah Ta'ala is free from death and survival, light and darkness. He spoke! Holy Prophet ﷺ is not dead at all. Instead, you are finished. That's why your eyes see him through.

### **7.73. Hazrat Sheikh Abul Khair Qata (ra)**

Hazrat Sheikh Abul Khair Qata (ra) was a Morocco resident and Hazrat Abdullah Jala (ra) companion.

During the days when Hazrat Sheikh Abul Khair Qat (ra) was living in Mount Lebanon, the king distributed one dinar to people experiencing poverty as usual. He gave one of your dinars to your companion and set off for the city yourself. Coincidentally, on that day, he touched the Holy Quran without ablution, because of which he was distraught and upset. Amid this problem, the people there arrested him for theft when he reached the city market. At that time, he told the soldiers to release and detain everyone except me because I was their leader. The punishment you want to give to all of them, give it to me alone. So, his hand was cut off, and the rest of the accused were released.

They repented, begged for forgiveness, and released him from prison when they learned he was the grand elder Abu Al-Khair (ra). When he reached home and his family members saw his cut hand, they started crying. He spoke! Celebrate joy instead of sorrow because the heart would have been cut if the hand had not been cut. Because this is a hand with which I touched the Holy Quran without ablution. (Tazkirah-tul-Auliya)

### **7.74. Hazrat Qutbuddin Auliya Abu Is'haq Ibrahim bin Shahr Yar Garzoni (ra)**

Hazrat Abu Is'haq Ibrahim (ra) said that whoever is inclined towards worship in his youth, Allah illuminates his inner being with His grace. His tongue issues words of wisdom. A person who disobeys Allah Almighty in childhood and youth and repents in old age can be called obedient but does not attain perfection in wisdom.

Hazrat Abu Is'haq Ibrahim (ra) said that I was engaged in acquiring knowledge from my childhood, and that's why I developed a desire for the path of Tariqat. At that time, three elders were eminent. Hazrat Abdullah Khafeef (ra), Hazrat Haris Mahasi (ra) and Hazrat Amr bin Ali (ra). I did Istekharah and supplicated in Sajdah,

saying, O Allah! Please let me know which of them I should associate with. Then I fell asleep, and in my dream, I saw an older man coming on a camel loaded with many books, and he said to me that these books belonged to Abdullah Khafeef (ra). He has sent these books for you along with a camel. So, I understood I should be attached to Hazrat Abdullah Khafeef (ra). A few days after this dream, an older man came to me and gave me many books of Hazrat Abdullah Khafeef (ra). This incident convinced me, and I started Azkars and worshiping in his way.

Once Hazrat Abu Ishaq Ibrahim's (ra) parents said that you had adopted Dervish. But due to poverty, you cannot show hospitality, which is the distinction of a dervish. This weakness may cause you to deviate from this path. Instead of answering the parents, he kept silent. Coincidentally, a group of travelers came and stayed with him during Ramadan in the same year. He has nothing to offer to guests at this time. At the same time, a person appeared with two sacks of bread and other food items. He presented them all in front of the guests. When his parents came to know about this, they regretted their naivety. They told him that Allah Ta'ala should continue to help you, serve the creation as much as possible, and never interfere in your work from that day.

Once he planned to build a masjid, then he saw the Messenger of Allah ﷺ in a dream that he had laid the foundation of the masjid with his own hands. So, after he woke up, he started building the masjid on this basis. A masjid was made so big that three rows could fit in it. After that, one night, he revisited Rasulullah ﷺ in a dream and saw that he ﷺ was expanding the masjid. So, he developed the masjid as much as he had seen in his dream.

A Jew pretended to be a Muslim and stayed with him. He hid behind a pillar, fearing that his true nature might not be revealed. Hazrat Abu Ishaq Ibrahim's (ra) used to send him food daily, but after staying for a few days, he asked him for permission to leave, so he said, O Jew! You don't like this place. He wondered how you came to know that I am a Jew, and you continued to serve me even though you knew. He spoke! Allah Ta'ala provides sustenance to both Muslims and disbelievers in this world.

Once, the minister's companion, Mir Abul Fazl, a drunkard, came to him. He told him to repent from drinking alcohol. He said that I would have regretted it, but when there was alcohol in the minister's meeting, I had to drink.

He said that when you are forced to drink alcohol at his party, imagine me at that time. So, when he repented and reached home, he saw that all the wine bottles and glasses were broken and the wine had spilled on the ground. Seeing this honor, he was very impressed, and when asked by the minister, he narrated the whole incident. After that, the minister never forced him to drink alcohol.

Once, a person came to his service with his son and repented of his sins at his hands. He said that if the penitent did not repent after reaching me, he would have to face much suffering in this world. But after a few days, both of them committed penitence, and as punishment, both of them were burned to death in the fire.

## **7.75. Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra)**

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) was one of the contemporaries of Hazrat Junaid Baghdadi (ra) and Hazrat Abu Al Hasan (ra). He was given the title of Rais al-Mutakalemeen. He was from Ray. He died there in 291AH.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) was once in the forest with a disciple when he heard the roar of a lion. His devotee got scared and climbed the tree. But he did not feel any fear. Fearlessly, he set up his musallah and made the intention of prayer. When the lion came near and saw him praying, he wandered around and returned. When Murid came down from the tree, he had gone far from that point. There, he was bitten by a mosquito on his foot and became very anxious due to the pain. At that time, the disciple asked him! You are unafraid of the tiger and nervous about being bitten by this mosquito. He spoke! At that time, Allah took me out of Myself, and at this time, I am feeling the pain of a mosquito bite due to being in Myself.

Hazrat Hamid Aswad (ra) narrates that once Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) was traveling with him, he reached a place where many snakes were crawling out of their holes. I called him, and he said remember Allah. So, I started remembering Allah. All the snakes turned around and went back to their holes. When morning dawned, I saw that a snake was coiled near him. I said that you are aware of this toxicity. He said that no other night had passed better than this night for me, and woe betide the person who focused on something other than Allah on such an excellent night.

Someone saw a scorpion crawling on his clothes and decided to kill it. He said while forbidding! I am thankful to Allah Almighty that He did not make me needy of anything and made everyone dependent on me.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! Once, I lost my way and wandered for several days but could not find my way. Then, I heard the call of a rooster from a direction. I thought that there must be a population there, but after walking some distance, a man came running to me and gave me a hard punch on the neck. I was surprised and worried that Ya Allah! What is this adventure? Is this the respect of the clients?



It was said that as long as you relied on us, the creation respected you. But now you believe in the rooster. Because of this, you have fallen in the eyes of the people, and if it is punished more severely than that for trusting the rooster, it is less. Hearing this, I forgot the pain of the punch. After walking some distance, I saw the puncher's body lying there.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! Once, I was traveling towards the country of Syria, and on the way, I saw a handsome young man in a very sophisticated dress coming towards me. Approaching me, he said to me! I also want to travel with you. I said that to become my companion, you must be hungry. He accepted my condition and started traveling with me. We both traveled hungry for four days. But on the fourth day, we were served a very delicious meal at one place. When I asked him to eat, he replied that I was determined only to eat once Allah gave me food. But I said that this commitment is rigorous and challenging to fulfill. Hearing this, he said that Allah can provide sustenance in every way. He only tests his servants. But from your words, it is inferred that you do not have trust in Allah Ta'ala because the lowest level of trust is to avoid looking for a trick while sticking to trust in the face of hardship and poverty.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! Once, I trusted Allah in the desert when a fire-worshipping youth greeted me by my name and asked me if I could be your companion. I said that I needed help to get where I wanted to go. He said I want to be your companion without caring about everything. So that I can get some favor from you, saying this, he traveled with me for a week. On the eighth day, he asked me to ask my God for something to eat because now I am starving. In his words, I hummed and prayed to Allah, O Allah! Don't embarrass me in front of this fire-worshipper with the charity of your lover. At the same time, a blessed blessing was revealed from the unseen. Hot bread, fried fish, fresh dates, and cold water were there. So, we both ate well. After that, they traveled without food for a week.

On the eighth day, I told this fire worshiper that you also showed excellence and arranged food. Hearing this, he leaned his staff on the ground and recited something under his breath. Immediately after that, a blessing was revealed from the Unseen as before. I was shocked to see where this perfection arose in him. When he said let us both eat together. I regretfully told you I am not hungry now; you eat alone. But he said that you should not be surprised but eat with satisfaction. After that, I will tell you the good news. The first is that you make me a Muslim by reading the Kalma, so he became a Muslim by reading the Kalma Shahadat at the same time. And the second good news is that when you asked me to present perfection, I prayed, O Allah! May the charity of this saint save me from regret. So, whatever happened is not my perfectness. Then, we both had our

food and left for Makkah. On reaching there, that young man became a neighbor of the House of Kaaba.

A dervish requested to stay with Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra). He said I can keep you with me on the condition that one of us will become Amir and the other will have to obey every one of his commands. This dervish said that you become Amir, and I will abide by your order. On this condition, both of them started a journey. On the first station, he said to this dervish that you stay here, I will bring water. After that, he lit the fire with his hand. He did all the work on the journey himself and did not take any help from the dervish. If he intended to do something, he would have forbidden him. When the dervish insisted more, he said you have made me Amir, so you must obey my order.

This dervish says that once it started raining heavily during the night, he pulled his cloak over me and stood there all night on the way. At the night's end, I asked him why he disobeyed the ruler's orders. Hazrat Abu Is'haq (ra) said! It is not a matter of a breach of order being recognized when I invite you to serve me. At the same time, I must serve you because of the subjugated. This was the norm until Makkah. After reaching there, I left him. In Mina, he saw me and said that may Allah grant you the opportunity to treat your friends well like me.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said that I was going to a place in Syria when I saw many pomegranate trees in one place. I did not taste even a single grain despite nature's desire. Walking ahead, I saw a bald man with worms on his body. But he refused. When I asked why you forbade prayer, he said! I like Aafiyat (well-being), too, but I made His choice my choice. I told him that if allowed, I would blow the flies off you. He said first, remove the desire for sweet pomegranate from your heart and then focus on your recovery. I asked him how you guessed that I had a passion for sweet pomegranates in my heart. He replied that Allah makes everything clear to those who know Allah. I asked him if these worms on his body did not bother him. He replied that they torment my body by the order of Allah, so I do not feel any pain.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said I once saw a person in the forest. I asked him where he was coming from. He replied that it was from Sagun, and when I asked where he intended it, he said it was Makkah Mukaramah. Then I wondered why he was going there. He replied that he would wash his hands with Zamzam water. I have fed my mother by making morsels with my hands, which means my hands are full. I asked how long it would take to return from there. He said I would return by evening because I had to make my father's bed. I was saying that he disappeared from my sight.

(Tazkirah-tul-Auliya)

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said that once people informed me that a monk had been sitting in a corner in the church of Rome for seventy years. When I met him in Rome, he stuck his head out the window and asked, "What did you come here for, Ibrahim?" I am not a monk but watch over my Nafs, which has become a dog. I protect him from the evil of creation. Hearing this, I prayed, O Allah! Despite this error, guide this monk. Then the monk said, "How long will you wander searching for the dead? Go and find yourself." When you find yourself, watch over yourself because the desires of the soul (Nafs) change three hundred and sixty kinds of clothing daily and push the servant into the pit of error.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! One does not become a scholar by excess knowledge, but a scholar acts according to his expertise and actively follows the Sunnah. No matter how little his knowledge is.

He said that complete knowledge depends only on two words:

1. Do not suffer in what Allah has made you obligatory.
2. Remember to pay attention to what Allah has made obligatory.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! In the true sense, the person who trusts is the one whose trust affects others, and the one who takes his company also becomes a person who trusts him. But only one who is firm with Allah Almighty can be trustworthy.

Hazrat Abu Is'haq Ibrahim bin Ahmad Khawas (ra) said! The treatment of the heart lies in five things:

1. Reciting the Quran with meditation.
2. Do not eat on full stomach.
3. Engage in worship all night.
4. Pray in the divine service before dawn.
5. To take the company of righteous people.

He Spoke! Seek Allah Ta'ala in "Girya-e-Sehri". If you can't find it in Sehri, then you can't find it.

## **7.76. Hazrat Mumshad Dinuri (ra)**

Hazrat Mumshad Dinuri (ra) permanently closed his monastery's door. No one was allowed to enter. If someone knocked on the door, he would inquire whether you

were a traveler or a resident. He would have opened the door if he said I was a passenger. He would take good care of him as long as he stayed with him. But if a local person came, he would send him back saying that your stay would attract my heart towards you and your separation would become unbearable for me after your return.

Once Hazrat Mumshad Dinuri (ra) said! A dervish requested me to prepare halwa for you if I allow it. After hearing this, it came out of my tongue spontaneously: what is the relationship between intention and halwa? That dervish went out into the forest saying this phrase and kept repeating it. I learned that he died in the forest.

Hazrat Mumshad Dinuri (ra) said! There are three types of knowledge:

1. Considering all matters in the manner in which they are established.
2. Considering the chain of fates, how they were destined.
3. Thinking about creatures and how their creation took place.

## **7.77. Hazrat Abu Is'haq Ibrahim Shaibani (ra)**

Hazrat Abu Is'haq Ibrahim Shaibani (ra) is counted among the prominent Mashaikh. Hazrat Abdullah bin Mubarak (ra) says that he is one of the signs of Allah for the Faqir and literate people.

Hazrat Abu Is'haq Ibrahim Shaibani (ra) said! One who shuns the company of the Auliya becomes addicted to pretenses, and due to this, he has to face humiliation and disgrace.

## **7.78. Hazrat Abu Bakr Saidlani (ra)**

Hazrat Abu Bakr Saidlani (ra) was a native of Faras and died in Nishapur in 340AH. Hazrat Abu Bakr Shibli (ra) respected him immensely.

Hazrat Abu Bakr Saidlani (ra) said! As much as Allah has created the creatures, He has made as many ways to come to Him. Each person reaches Allah Almighty by following a path according to his ability. He said that there is a way from Allah to the servant, but there is no way to Allah from the servant.

Hazrat Abu Bakr Saidlani (ra) said! Until a person attains friendship with Allah Almighty with faith and intention and becomes free from others, then he cannot be safe from the evil of Nafs. The greatest blessing for a servant is to be freed from the bondage of Nafs.

### **7.79. Hazrat Abu Hamza Muhammad bin Ibrahim Baghdadi (ra)**

Hazrat Abu Hamza Muhammad bin Ibrahim Baghdadi (ra) was among the followers of Hazrat Haris Mahasi (ra). Apart from him, he has also received spiritual blessings from Hazrat Suri Suqti (ra) and Hazrat Abul Khair Nisaj (ra). He was on the path of celibacy. Hazrat Imam Ahmed bin Hanbal (ra) used to talk to him about many problems. He died in 289AH.

Hazrat Abu Hamza Muhammad bin Ibrahim Baghdadi (ra) said! The identity of a true Sufi is that he chooses humiliation after honor, poverty after luxury, anonymity after fame, and whoever is the opposite is a false Sufi.

### **7.80. Hazrat Sheikh Ali Daqaq (ra)**

Hazrat Sheikh Ali Daqaq (ra) belonged to the city of Marv. An elder of that period states that I saw the devil in sorrow and putting dust on his head. He was asked why you have created this state and what trouble had forced you to create this state, and then he said the Khilat that I had been asking Allah for seven hundred thousand years. This Khilat was given to a flour seller {(Hazrat Sheikh Ali Daqaq (ra))}.

Hazrat Sheikh Ali Farmedi (ra) says that when I am asked on the Day of Resurrection what good deeds you have done in this world, I will have only one answer: that I loved Sheikh Abu Ali Daqaq (ra). He was a devotee of Hazrat Shaykh Ali Daqaq (ra).

Hazrat Shaykh Ali Daqaq (ra) said that no one gives water to the tree and does not take care of it, yet the leaves come out on it. But it often doesn't bear fruit. If it does, it could be better fun and valuable. Similarly, by serving the Murshid, the disciple gets benefits. He said that this statement is not only mine, but I have also heard it from Sheikh Abul Qasim Nasr-Abadi (ra). He has also listened to the same from Hazrat Shibli (ra). The fact is that every elder of his era has heard the same from his predecessors. When I intended to attend the Hazrat Abul Qasim Nasr-Abadi (ra) service, I used to take a bath first, and by chance, I never got the opportunity, so I reached his service without taking a bath.

A dervish narrated that he was sitting wearing a Tabari-dastar once I attended the Hazrat Sheikh Ali Daqaq (ra) service. That dastar seemed very beautiful to me. I asked who was called Tawakul. He said trust is the name of removing men's desire from one's heart. After saying this, he took off his dastar and gave it to me.

Hazrat Sheikh Ali Daqaq (ra) said I once fell ill in Marv. In the meantime, the intention was to go to Nishapur. So, a call came from the unseen that I cannot

leave here now. Because a group of jinn has liked your words, they will reach you. You can only go out once they are fed with your words.

One day, Hazrat Sheikh Ali Daqaq (ra) mentioned human shortcomings in his sermon. In this regard, he said that man is an oppressor, ignorant, selfish, and envious. All these attributes are wrong, so it is essential to avoid them. In this gathering, a dervish heard the evils of man and stood up and spoke! Although man embodies evil, Allah Almighty has considered him worthy of friendship. And that is the best adjective. Hearing this, he said that you are right and your statement is by this Quranic verse:

يحبهم ويحبونه

(Allah loves them, and they love Allah)

A shopkeeper often came to the Hazrat Sheikh Ali Daqaq (ra) monastery and participated in his gatherings. He used to participate in the meals of the poor and sometimes brought food himself. In the same way, he continued to serve the poor for years. He said about him once! This person is an insider (Sahab-e-Batin).

That same night, he saw in a dream a gathering of many religious elders on the roof of a grand palace. But he could not reach the roof despite trying so hard. In the meantime, the same person came and said that the foxes on these roads sometimes leave the lion behind. Saying this, he sent him up. The next day, the same person appeared when Hazrat Sheikh Ali Daqaq (ra) was on the pulpit. He told the people to give way to him because I would have missed a great blessing if he did not help me tomorrow. Hearing this, the person said I am there every night, but I have not mentioned it to anyone until today. You came there only one night and humiliated me in front of people.

Someone complained to Hazrat Sheikh Ali Daqaq (ra) that satanic thoughts are bothering me a lot. He said there is only one way to uproot the tree of worldly love from your heart so that no bird can sit on it.

Once, a dervish sat close to Hazrat Sheikh Ali Daqaq (ra) and sneezed. Sheikh said! **يرحمك الله** heard this, the dervish got up to leave and told me that my purpose in coming to the Shaykh's company was to pray for mercy on my behalf through the Shaykh's tongue. So, my wish was fulfilled, and I wanted to go.

Hazrat Sheikh Ali Daqaq (ra) once said that one day, a dervish came to my monastery and requested that a corner of the monastery be vacated so that I could give my life. I fixed a place for him, and he went there and started chanting Allah; I kept spying on him. he spoke! O Abu Ali, do not disturb me. Hearing this, I moved away. For some time, he continued chanting Allah, Allah, and he died

chanting Allah, Allah. I went out and asked a person to bring his burial equipment and returned to the room, but the person was missing.

I was surprised by this incident and asked Allah Ta'ala, "O Allah!" You made me meet a stranger who disappeared after death. After all, what is your secret in this? Also, inform me about it. There was a voice from the unseen saying that the one who could not find Malik Alamut after searching, why do you search for him? And why do you search for what the angels and Horaine could not see?

I said, O Allah! Where is the end, the answer was

في مقعد صدق عند مليك مقتدر

That is, he is with the mighty king in Majlis Sadaq.

(Tazkirah-tul-Auliya)

Hazrat Sheikh Ali Daqaq (ra) said! Once, I had such a severe pain in my eye that I became restless with this pain. In this state of anxiety, my eyes caught. I dreamed and heard the voice of someone saying,

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

that Allah is not enough for His servant?

(Surah Al-Zumr. 36)

When I opened my eyes, the pain was gone. After that, I never had any pain in my eye again.

Hazrat Sheikh Ali Daqaq (ra) said! Without the help of a teacher and a mentor, no person can reach Allah Ta'ala. A person who only follows a teacher and mentor initially is deprived of the Tariqat once he takes a perfect teacher and mentor as his guide.

## 7.81. Hazrat Abu Ali Ahmed bin Muhammad Rudbari (ra)

Hazrat Abu Ali Ahmad bin Muhammad Rudbari (ra) said! We have reached a point in this path that is sharper than the edge of a sword, and the slightest slip can lead to hell. If we cannot see, we cannot live. Just as the Prophets are ordered to perform miracles, the Auliya Karam must also conceal their Karamat. They have yet to be informed of their status.

## **7.82. Arrest of the Auliya Allah**

Sheikh Abu Ali Daqaq (ra) said! Someone complained to the Caliph in Baghdad that the Sufis were irreligious and atheistic. The Caliph ordered them to be arrested and brought. So, Junaid Baghdadi (ra), Abu al-Hasan Noori (ra), Shaham (ra), Qasim (ra), and Raqqam (ra) were arrested and brought before the Caliph.

Junaid al-Baghdadi (ra) was released by the Caliph because he was a scholar. He ordered to kill the rest of the people. When these people were going to be killed by the executioner, Abul Hasan Noori (ra) rushes forward to kill him first.

The executioner asked why you wanted to be killed first. He said my companions should get some more life for a few moments. When the news of this conversation came to the Caliph, he asked that all of them should be presented before the Qazi so that he could make a thorough investigation.

The Qazi asked Abu Al-Hasan Noori (ra) a few jurisprudential questions, which he answered correctly. Then he said a few words of advice to the judge. Hearing this, Qazi started crying. He told the Caliph that if these people are atheists and infidels, then there is no Muslim on earth. The Caliph released them all.

(Ruh al-Bayan: Volume 4, page 365)

## **7.83. Hazrat Sheikh Abu al-Abbas Nahanvi (ra)**

Hazrat Sheikh Abu al-Abbas Nahanvi (ra) was asked by a scholar, Murid, to whom I should give Zakat. He said that whomever you consider deserving of Zakat. When the man left, he saw a very defeated faqir on the way. He gave him one Ashrafi as Zakat. The other day, I noticed that blind pauper telling someone else that yesterday, a person had given me an ashrafi, which I drank while sitting with such a female singer.

When his murid intended to mention this incident to his sheik, before he could say anything, he said, "Go and give one of my dirhams to whomever you find first." So, when he went out, he found a Syed (descendent of The Prophet ﷺ) to whom he presented that dirham and he followed him. But instead of going to the city, he went to the forest. There, he threw a dead pheasant from his garment. When the murid saw this act of his, he went near him and asked him about it, and he spoke! My wife and children have been starving for seven days today. When I left the house searching for sustenance to avoid the humiliation of being questioned, I found a dead pheasant in the forest. I picked it up to feed my family, but after you gave me one dirham, I came here to throw it away.



When the Murid wanted to narrate this incident to his Shaykh, the Shaykh said there was no need to tell it because the wealth of haram earnings becomes like alcohol, and lawful earnings save a Syed from being eaten dead.

On hearing the fame of Hazrat Sheikh Abu al-Abbas Nahanvi (ra), a Roman ardent worshiper dressed up as a Sufi and reached the monastery of Sheikh Abu al-Abbas Qasab (ra) with a staff in his hand for an examination. But he got bored and asked what the work of strangers among acquaintances is. After hearing this, the fire worshiper left there and went directly to the monastery of Hazrat Sheikh Abul Abbas Nahanvi (ra).

Staying here for months, he performed ablution with the poor and prayed with deception. But even though he knew it, he never touched it. When he expressed his intention to return from there, he said it is against chivalry that you are returning the way you came. Hearing this, he became a Muslim with a sincere heart and attained high ranks by serving you and died near him.

## **7.84. Hazrat Abul Qasim Nasr-Abadi (ra)**

Hazrat Abul Qasim Nasr Abadi (ra) belonged to Khorasan. After Hazrat Abu Bakr Shibli (ra), he was considered the most outstanding scholar of Khorasan.

Once Hazrat Abul Qasim Nasr Abadi (ra) saw people talking inside the Kaaba, he started collecting wood. When the people asked the reason for this, he said, "I will set the Kaaba on fire so that people will automatically engage with Allah."

Hazrat Abul Qasim Nasr Abadi (ra) once got a fever on Jabal Rahmat in Arafat plain. At that time, a friend asked what your heart is yearning for. He said that he wanted cold water. Hearing this, he was troubled about where to get cold water in this hot season. Still, he took the cup and went in search of water. Suddenly, clouds came on the way, and it started raining with hail. He collected the hail in this bowl. Seeing this, he understood that it was the Karamat of the Sheikh. He took the cold water of these hails and appeared in the service of the Sheikh. When he narrated the incident, he thought it was only because of my Karamat. That's why he said while blaming himself! It would be best if you had hot water to drink instead of cold water, and do not drink cold water.

Hazrat Abul Qasim Nasr Abadi (ra) said! A person rotates between two ratios. There is a relation of Hazrat Adam (AS), which is related to the relation of humanity because it is the cause of lust and calamity. Therefore, this relationship will be severed in Mahshar. The second relation is that which is connected with the Allah Almighty and through which Kashf and Wilayat are obtained. It is related to worship, and this relationship will never be severed. Because when Allah attributes

the relation of the servant to Himself, then no kind of grief or fear remains on the servant, and he becomes a witness to this verse:

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ( )

It will be said to the true believers of Islamic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

(Surah Al-Zukhruf: 68)

## 7.85. Qazi Ibn Aksam's (ra) bold step

Qazi Yahya bin Aksam (ra) was the Qazi of Basra. Caliph Mamun Rashid was partly influenced by the association of the Baramka family and partly by the influence of the Shia-minister Saal bin Sahel. One day, he announced through a royal edict that "Mut'ah is lawful." This evil preaching disturbed the peace of the entire city, and the scholars of the right became extremely angry. But who could suppress the voice of an oppressive government? This was a complicated problem. The courage Qazi Ibn Aksam (ra) shows on this dangerous occasion is a great masterpiece in the history of scholars of rights.

Qazi Yahya bin Aksam (ra) reached the royal court to meet the Caliph, made a sad face, and said to the Caliph!

Amir al-Mominin! There was great anger that a new branch was created in Islam.

Mamoon Rasheed: What is that? Well, it is.

Qazi Yahya: Adultery was made lawful.

Mamoon Rashid: How is that?

Qazi Yahya: Mut'ah is adultery.

Mamoon Rashid: By what reason?

Qazi Yahya: Is the woman who is having sex with her a slave?

Mamoon Rasheed: No.

Qazi Yahya: Then is she a wife? Can he get an inheritance?

Mamoon Rasheed: No. She is not a wife and cannot inherit.

Qazi Yahya: So, O Ameer-ul Momineen! The Qur'an has made two women lawful.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

Except for their wives or the female slaves of their hands.

(Surah Al-Mominun: 6)

Then where did this third woman become halal? What you have preached to make Mut'ah Halal.

Hearing Qazi Yahya's reasoning from the Qur'an, Mamun Rashid was blown away, and he humbled himself in response and regretted his mistake. Then he ordered that it should be announced by "Farman Shahi "in all the boundaries of the kingdom that Mut'ah is adultery and forbidden.

(Ibn Khalqan's mention of Qazi Yahya bin Aksam)

## 7.86. Blessings in sustenance

The famous Muhaddith Hadbah bin Khalid (ra) was once a guest of Khalifa Mamun Rashid. After the meal, two pieces of bread fell on the floor when the table was lifted. Hazrat Hadbah (ra) picked it up and started eating it. Mamoon Rashid was amazed. He asked! Aren't you packed yet? He said I have had my fill, but Hazrat Hamad bin Salama (ra) narrated a hadith that the person who will pick and eat the fallen pieces of the table. He will become fearless of poverty and starvation. I am following this hadith. Hearing this, Ma'mun instructed one of his servants to bring one thousand dinars tied in a handkerchief. Ma'mun presented it as an offering in the service of Hadbah bin Khalid (ra). Hadbah bin Khalid (ra) said acting on this hadith is a blessing.

(Samrat al-Auraq: Volume 1, page 8)

## 7.87. Four Friends and dinar

Abu al-Abbas Bakri (ra) narrates that Muhammad bin Jarir al-Tabari, Muhammad bin Khaziyamah, Muhammad bin Nasr, and Muhammad bin Haroon Ruyani. All four people named Muhammad used to teach Hadith together in Egypt. Once all four became victims of poverty and starvation. One day, the four of them decided to draw lots, and the one whose name came out should pray to Allah Almighty to remove our problem. When the prayer was offered, after some time, a person knocked on the door.

He said, "Who is Muhammad bin Nasr?" When people pointed at him, he handed them a bag of fifty dinars. Then, take the names of the three and give them fifty-

dinar bags. He said that the Emir of Egypt was sleeping and that he dreamed that four Muhammads were hungry, so he sent these bags for their expenses. I swear to you guys that you will inform me when this money is spent.  
(Tazkirah al-Huffaz)

## **7.88. Treatment of leprosy**

Sheikh Muhyiddin Ibn Arabi (ra) wrote in "Fatuhah-e-Wasaya" that we had a leper here. All the doctors there said that he cannot be cured. At that time, there was a firm believer in Muhaddith Saad Al Saud (ra). One day, he saw the disease of leprosy and said to him why don't you treat this disease. He said that all the doctors had declared my disease incurable. Now I am disappointed.

Hearing this, Muhaddith Saad Al-Saud (ra) said! All doctors are liars, and I believe that the wisest of all scholars is Rasulullah (ﷺ). he said that kalonji (Black seed) is a cure for every disease except death, and his words cannot be wrong. He ordered Kalonji, ground it, mixed it with honey, and applied it to all the wounds of the disease. And this leap opened the disease a little. The next day, the patient was bathed, his old skin came off, new skin appeared, and he was cured. His new hair also grew, and he became utterly healthy and energetic.

(Ruh al-Bayan)

## **7.89. A student sent by the Messenger of Allah ﷺ**

Hadith teacher Imam Faradi (ra) says that a person came to me and said that I am the messenger of the Messenger of Allah (ﷺ). I heard the Messenger of Allah (ﷺ) saying in a dream, "Convey my message to Imam Faradi (ra) that a wheat-colored student (Ibn Asakar) will come to you in search of my hadiths." You should never get tired of it. So, according to this good news, when Ibn Asakar (ra) came to attend Imam Faradi's (ra) teaching, Imam Sahib was very attentive to him.

He used to give respect even though he was a teacher. He did not sit until Ibn Asakar (ra) sat down. Ibn Asakar (ra) went to different cities and listened to hadiths from about 1,300 Shaykhs and became the most famous imam of hadith of his time.

## **7.90. Ibn Asakar (ra)**

His full name is Hafiz Abu al-Qasim Ali bin Abi Muhammad al-Hasan bin Haibat-Ullah (ra), and he became known as Ibn Asakar (ra). He was born in Damascus in Muharram 499AH, corresponding to October 1105AD. He belonged to the Ashari tribe.

He belonged to a wealthy family. He received his primary education in Damascus. He performed Hajj at 22 and went to Baghdad for further education. He studied the Nizami course from Imam Ghazali's (ra) disciple Hazrat Abu Al-Hasan Al-Ansari (ra) there. He learned Hadith from Hazrat Abu Saleh Kirmani (ra) and Ibn Hussain Abu Qasim (ra). At the age of 27, he came back to Damascus and got married. He traveled to Isfahan and Marv. There he met Abu Saad Abdul Karim Al Samani (ra). He traveled with him to Nishapur and Herat. After the death of Hazrat Abu Saad Abdul Kareem (ra), he came to Baghdad. After staying there for some time, he came to Damascus.

Khawaja Yusuf Hamdani (ra) and Sheikh Abu Najeeb Abdul Qadir Suhrawardy (ra) are more famous among his teachers. He studied with 1,300 teachers and sheiks, including 80 women. Among his students, Az bin Abdul Salam (ra) is notable.

He taught Hadith for a long time at Nooriya Madrasa in Damascus. He is counted among the authentic scholars of Shafi'i jurisprudence. At the same time, he was an imam of hadith, a jurist, and a famous historian.

Ibn Asakar (ra) frequently recites and worships the Nawafil, along with the teachings and writings of the blessed hadiths. He used to organize a lot of prayers and recitations of the Quran. He used to finish the entire Quran in one night. He used to perform Aetikaaf in Manara Sharqiyah of Masjid al-Aqsa every Ramadan. He gave great importance to his self-accountability.

His famous works include the following books:

- ۱- تاریخ الکبیر الدمشق ( 80 جلدوں پر مشتمل تھی)
- ۲- المستقصى فی فضائل المسجد الاقصى
- ۳- معجم ابن عساکر
- ۴- الاربعون البلدانیہ
- ۵- الاربعون حدیثاً من المساواة
- ۶- فضیلة ذکر اللہ
- ۷- فضل امر المؤمنین عايشهؓ

He died in Damascus on 11<sup>th</sup> Rajab 571AH, corresponding to 25th January 1176AD, at the age of 71 years. He was buried in Bab al-Sagheer cemetery.

## **7.91. A prayer or a pillar**

The famous Muhaddith Mansoor bin Mutamar Kufi (ra) was a scholar, greatness of Imams such as Imam Ahmad bin Hanbal (ra), Abd al-Rahman bin Mahdi (ra), and Ali Madini (ra) testified that the most reliable and supreme Muhaddith of Kufa is Mansoor bin Mutamar (ra). Hazrat Sufyan Thauri (ra) said about his prayer! If you saw Mansoor bin Mutamar (ra) praying, you would think he would die now. He used to get so immersed in prayer with his head bowed that he was completely unaware of his surroundings.

There is a narration that when he died, a little girl in his neighborhood asked her father, "Dad! There used to be a pillar on the roof of our neighborhood; it's gone now, as it fell. The girl's question was because Mansoor bin Mutamar (ra) never climbed on the roof during the day. He used to pray to stand on the roof only at night. That girl used to sleep on the roof at night. He used to pray without moving in such a way that this girl knew the pillar. He used to stay up all night and hide his night waking from people; he used to put eye cream in his eyes and massage oil on his face. He used to sit in his classroom as if he had a good night's rest. Apart from prayer, he had another merit: he always fasted for sixty years. (Tabqat Sherani)

## **7.92. The Karamat of Hazrat Burhanuddin Murghniani (ra)**

Hazrat Sheikh Burhanuddin Mahmood (ra) was only six years old when he went somewhere with his respected father. Suddenly, on the way, he heard the noise of the arrival of Hazrat Burhanuddin Murghniani (ra). Sheikh Burhanuddin (ra) left his father's hand and stood in the middle of the street where Hazrat Burhanuddin Murghniani's (ra) ride would pass. Sheikh Burhanuddin Mahmood (ra) politely saluted him when his ride approached. Sahib-e-Hidaya had a very keen eye. Seeing this child, he stopped his ride and spoke!

Allah Almighty is telling me that this child will be a great scholar of his time. Sheikh Burhanuddin Mahmood (ra) heard this good news and followed his horse for a few steps. Then Sahib Hidayah said that Allah Ta'ala is telling me that this child will occupy a high position and that the king will attend to his door.

Hazrat Burhanuddin Murghniani's (ra) prophecy was fulfilled in such a way that Sheikh Burhanuddin Mahmood (ra) became one of the most comprehensive Shariat and Tariqat and great scholars of his time, and Sultan Ghiyas-ud-din Balban was his believer and devotee and used to attend his meetings. He was so revered and on such high levels of acceptance that his grave, on the eastern side of the

solar reservoir of Delhi, is the center of crowds of people. His blessed grave is called Takhta-e-Noor by the people there. (Akhbar Al-Akhyar)

## **7.93. Introspection**

Hazrat Khawaja Hasan Afghan (ra) was a notable disciple of Hazrat Sheikh Bahauddin Zakaria Multani (ra). Hazrat Shaikh Nizamuddin Auliya (ra) used to say that Khawaja Hasan (ra) is a great Wali Allah. Hazrat Khawaja Hasan, Afghan (ra), was passing by a place when the call to prayer (Adhan) was heard from the nearby masjid. He reached the masjid to pray, the muezzin said Takbir, and when the congregation started, he also joined the congregation. When the prayer ended, and everyone left the masjid, he said to the Imam!

O Khwaja! You started the prayer, and I joined you in it. I saw that you reached Delhi from here and bought enslaved people and came back, then you took the slaves to Khorasan, and from there, you came to Multan, and I followed you back and forth. After all, what kind of prayer is this?

## **7.94. Sheikh Najib-Uddin Moutawakel (ra)**

Sheikh Najib-Uddin Moutawakel (ra) was the brother of Hazrat Baba Fariduddin Ganj Shakar (ra) and his successor. He was more famous than his nickname, Moutawakel. He lived in the city for seventy years but had no regular means of livelihood, yet he and his family lived very comfortably. He used to get so immersed in the remembrance of Allah that he would not even remember what day it was today, what month it was, and how much money he had.

Once, on the day of Eid, many dervishes gathered in his house. Incidentally, there was no food or drink in his home that day. He went to the upper house and got engaged in divine remembrance. He keeps saying in his heart, Ya Allah! Today is the day of Eid, and my children and guests are hungry. He was just in that thought when he saw someone suddenly walking on the roof. He had a big plate of food, which he served to him.

This person said that Najib-Uddin! Your trust is blown, and you are in such a state that you engage in such thoughts? He said that Allah knows I did not think this for myself, but I was attracted to this idea for my friends.

Despite his greatness, Hazrat Najib-Uddin Moutawakel (ra) was very reserved. It was a sign of his modesty and reluctance that a faqir came from far away to meet him one day. He asked you if you were Najib-Uddin Moutawakel (the trusted one).

He spoke! I am Najib-Uddin "متأكل" (meaning the one who eats a lot).

(Akhbar Al-Akhyar)

## 7.95. The cloth continued to form automatically

Sheikh Ahmad Naharwani (ra) was a follower of Qazi Hameed Uddin Nagorei (ra). He was very brilliant and a gentleman. Sheikh Bahauddin Zakaria Multani (ra) was liked by very few people. But he was talking about Sheikh Ahmed Naharwani (ra), who used to say that if Sheikh Ahmad's (ra) engagement with his Lord is weighed, his engagement would be equal to that of ten Sufis. He used to be a cloth weaver.

Sheikh Naseeruddin Mahmood (ra) says that when Sheikh Ahmad Naharwani (ra) used to weave clothes, sometimes such a state would come over him that he would disappear from himself. He would stop working, but the cloth would be made automatically.

One day, his grandfather, Qazi Hameed Uddin Nagorei (ra), came to meet him. When he started to go back, he said! O Sheikh! How long will you continue to do this? After saying this, he left, and Sheikh Ahmed (ra) simultaneously started tightening the nails of the cloth-making machine, and it broke. Sheikh Ahmed (ra) immediately said that this person hurt my hand. After this incident, he gave up his job as a cloth maker and started always worshiping Allah Almighty.

His grave is in the Indian city of Badain. (Akhbar Al-Akhyar)

## 7.96. A Pilgrim's Prayer

Hazrat Qasim Bin Uthman (ra) was a very learned and wise person. He says that while circumambulating Baitullah, I saw a person who used to recite only one duaa repeatedly. I listened carefully to his prayer; he was saying!

“اللَّهُمَّ قَضَيْتَ حَاجَةَ الْمُحْتَاجِينَ وَحَاجَتِي لَمْ تَفُضْ”

(O Allah! You have fulfilled the needs of all people in need, and my need has not been fulfilled)

Hazrat Qasim bin Uthman (ra) says that I said to him! Why do you not ask for any other duaa besides this word? He told the whole thing like this: Seven of us went on Jihad. The infidels captured all of us. The infidels planned to take us all to a field and kill us. I looked at the sky and saw that the gates of the sky were open, and at each gate, there was a Horaine as soon as one of our comrades was martyred by



the sword of an infidel. I saw that a hoar immediately came down with a handkerchief in his hand to take the soul of the martyr and took his soul. In this way, six of my companions were martyred, and those hours continued to descend and carry the souls of these martyrs. When it was my turn, a confident man of their Amir said to the Amir that he should be given to me, and I would make him a slave and keep him for my service. That's how I escaped being killed. This last hour, I was told! O deprived! What is the matter that you are deprived of this virtue? Then, all the gates of heaven were closed.

Brother, I regret my deprivation till today, and this is the meaning of my prayer, O Allah! You have fulfilled the needs of all people in need, but my need has yet to be fulfilled. (Spiritual stories)

## **7.97. The dominance of Maiyat-e-Elahi over Khwaja Bahauddin Zakaria (ra)**

Hazrat Bahauddin Zakaria Multani (ra) visited Sheikh Shahabuddin Suhrawardy. He pledged allegiance to him there. Only three days he had passed since Hazrat Suhrawardy (ra) gave the caliphate to Hazrat Bahauddin Zakaria Multani (ra). His other devotees and companions were surprised and said that this youth had come soon, and he got this boon in three days. We have been serving you for a period. Please look at us too.

Hazrat Sheikh Shahabuddin Suhrawardy (ra) took a test to explain them. On the second day, he asked all his extraordinary disciples to bring a chicken individually, including Hazrat Bahauddin Zakaria (ra). He told everyone to take a knife each and go and slaughter the chicken in a place where no one was watching them. Some went to the forest; some sat in the hollow of the wall, and some found a place in a bottomless pit. After a while, everyone brought their chickens after slaughtering them. Hazrat Bahauddin Zakaria (ra) had yet to arrive. Hazrat Suhrawardy (ra) said that let him also come. After some time, he saw him coming from one side, crying and holding a live chicken.

Hazrat said why are you crying? He said that Hazrat had told him to go to a place and slaughter the chicken where no one was watching. But wherever I went, I found myself seeing Allah Almighty everywhere. For this reason, I could not kill this chicken, and I am crying for fear of disobeying your order.

Hazrat said to the rest of the disciples! This is the difference between you and him. (Khutbat-e-Zulfiqar)

## 7.98. A story of Hazrat Baqi Biallah (ra)

Hazrat Khwaja Baqi Biallah (ra) is one of the nobles of the Naqshbandi family and peer and mentor of Imam Rabbani Hazrat Mujaddid Alf-Thani (ra). Once, a murid said in front of Khwaja Baqi Biallah (ra)! Our sheiks are such that Allah Ta'ala has given him such and such murids and these places. Hazrat Khwaja Baqi Biallah remained silent after hearing this disciple's words. Because of the silence of such a long time, a test came from Allah Ta'ala.

“حسنات الابرار سيئات المقربين”

The virtues of ordinary people have the status of Saiyat (Disadvantages) in favor of close ones.

If the elders have high positions, they are caught in their boasting very quickly. It was self-righteousness to remain silent after hearing one's praise and not interrupt the speaker.

As a test, the condition of constipation (obstruction of spiritual grace) has happened to him, and all spiritual grace conditions have disappeared, because of which he cried for days. He prayed to Allah, O my Lord! Because of my mistake, these conditions are closed. Please make it clear to me.

He was told in a dream that the remedy for these conditions was to go to a madrassa nearby, where small children read the Holy Quran. You go to them and ask these students to pray for you. With the blessing of their prayers, you can get rid of this trouble. So, he got up early in the morning and reached the seminary. When the teachers saw him there, they stood up politely, along with all the children.

Hazrat Khawaja (ra) started crying and said that you people have stood up considering me as the guardian of Allah, and my condition is that I have been commanded in a dream to go to you people and ask these little children to pray for me. You people have a significant position in the eyes of Allah Ta'ala. They asked these children to pray for him. When these children prayed for him, his condition returned. Allahu Akbar is great

(Hazrat Pir Zulfiqar Ahmad Naqshbandi Mudzillahu)

### **7.99. The effect of the companionship of Hazrat Baqi Biallah (ra)**

Hazrat Baqi Biallah (ra) lived in Delhi. A baker used to come to his monastery and serve him. If Hazrat Baqi Biallah (ra) had guests coming, he would arrange their food and drink. Hazrat was pleased with his work.

Once, some crucial guests came to Hazrat Baqi Biallah (ra). The baker came to know that guests had come to Hazrat. The weather could have been better then, and the guests came untimely. This baker immediately cooked the food and served it to them. Hazrat Baqi Biallah (ra) asked! What's this? Baker said, Hazrat! Your guests have come. I have brought food for them, please accept it. Hazrat was pleased with this. The guests were treated very well. The guests were also happy.

After the guests left, Hazrat Baqi Biallah (ra) called this baker and said happily! Today, you can ask me whatever your heart desires. He submitted! Hazrat! Make me like you. Hazrat thought for a while and said to ask for something else. He said, "No, Hazrat, this is what I want." After asking three times in succession, he expressed the same wish.

So, he had said earlier that if you ask for anything you want, he took him to his room and closed the door. There, he paid so much attention to this Baker that when the door was opened, and both came out, no one could recognize which was Hazrat Khwaja Baqi Biallah (ra). Both of them had become the same. The only difference was that Hazrat Khwaja (ra) returned in the same way as he had entered the room, and Baker was semi-conscious while coming out. He remained in this state for three days and then died.

The company of the people of Allah turns the body of a person significantly different, and the color of the outer and inner body changes due to their attention and compelling gaze.

(Hakim al-Islam's Favorite Incidents)

### **7.100. Funeral prayer of Hazrat Qutbuddin Bakhtiar Kaki (ra)**

When Hazrat Qutbuddin Bakhtiar Kaki (ra) died, the city was shocked. His funeral was prepared and brought to a big field. Thousands of people came to perform his funeral prayers. There was an ocean of people as far as the eye could see. The crowd looked like a raging river. When it was time for the funeral, a man came forward and said that I was his executor. And I want to tell you the will Hazrat (ra) made. The crowd became silent and waited to hear the will.

Hazrat Khwaja Qutbuddin Bakhtiar Kaki (ra) had bequeathed that a person should lead my funeral prayer, which has four qualities:

1. His takbir-e-Aula has never died in his entire life.
2. His Tahajjud prayer has never been missed.
3. That he never cast an evil eye on a non-mahram.
4. Even if he is a worshiper, the sunnah of his Asr prayer has always been noticed.

When this was said, there was a commotion in the whole congregation. People's heads bowed. People became desperate as to who could be the one who could have all these things inside. When a long time had passed, a person came forward crying and went near the funeral of Hazrat Qutbuddin Bakhtiar Kaki (ra). He removed the veil from his face and said, Qutbuddin (ra), you have died and disgraced me. After that, he said in front of the crowd! Knowing Allah Ta'ala to be present, I say these four qualities are in me. That time when people saw that was the king Shamsuddin Al-Tamish (ra).

(Khutbat-e-Zulfiqar)

## **7.101. The wail sank the raft**

Sultan Salahuddin Ayubi (ra) was engaged in the Crusades. The number of enemies was very high; the Muslims were very few compared to them. It was further reported that a fleet was coming to the aid of the enemy army. Salahuddin Ayubi (ra) became worried about this news. So, he went to Bayt al-Maqdus and spent the whole night bowing, prostrating, and begging Allah Almighty with groans and groans.

After praying in the morning, he saw a very bright-looking older man when he came out. Salahuddin (ra) was very impressed to see him. He thought that let's pray to this elder, too. So, he approached the elder and greeted him. After the salutation, he told the elder that the enemy's fleet was coming. He looked at Salahuddin Ayubi's (ra) face and spoke! Salahuddin, your nightly tears sank the fleet. Indeed, three days later, it was reported that a fleet coming to the aid of the enemy had sunken. When a person wakes up at night and prays before Allah, Allah changes the world's geography for him. (Dawa-e-Dill)

## 7.102. Response to sneezing

Imam Abu Dawood (ra) has passed a great Muhaddith. His book Sunnan Abu Dawud is one of the Sahah Sita (Book of Ahadith). Once, he was traveling in a boat, and another ship came before him. He had a sneeze while traveling. At that time, the ship in front was very close. After he sneezed, he said الحمد لله, then a person from the boat in front said یرحکم الله. He wanted to say یهدیکم الله in response to that, but that boat went far, and his voice could not reach there. When he reached the shore, he hired another boat for one dirham. From this boat, he went to the ship from which someone had said یرحکم الله. He came back saying یهدیکم الله.

When you slept at night, someone said to him in a dream! Congratulate Abu-Dawud (ra) that you bought paradise from Allah for one dirham.

(Heart-wrenching events)

## 7.103. Hold the door of Allah

Hafiz Ibn Qayyim (RA) has written a story; he says that I saw a child of eight or nine years old, and his mother was angry with him, slapping and pushing him. She is saying that you have become disobedient, don't listen to me, get out of here, and leave. After saying this, the mother pushed the child out of the house and closed the door. The child stood outside the door crying. Let's see what this child does now. The child stood there thinking and then went to one side. When he reached the edge of the street, he stopped, began to think about something, returned to the house, and sat down in the doorway. He was tired because he had cried a lot and fell asleep sitting at the door and fell asleep there.

After a long time, his mother opened the door for some work and found her son sleeping on the threshold. Her anger had not cooled yet. She then got angry and said that you should go away from here and from my sight. When the mother scolded again, tears came to the boy's eyes.

He began to say! Mother! When you kicked me out of the house, I thought I would go somewhere and never return home. I will go to the market and beg. I will get something to eat.

Mom! I thought I would clean people's shoes and get some money. Mom! I will work as a servant in someone's house to get a place to stay and food. Mom! I went to the corner of the street thinking I would get all the world's blessings, but I

could not get your love anywhere else. He was thinking that I was back. When he said this, his mother's mother woke up, hugged her baby, and spoke!

Oh, my son! If you have this condition in your heart that what I can give you in love and no one else can, then my doors are open for you.

Hafiz Qayyim (ra) says that in the same way, if we hold the door of the divine court, the Lord of the worlds will cover us with His mercy and forgiveness.

(Heart-wrenching events)

### **7.104. The effect of sin on the family**

There was a goldsmith. He had a wonderful wife and a good life. When the goldsmith reached home one day, his wife was crying profusely. He asked his wife why she was crying! She said that she was a small orphan child whom I had adopted. Now he is seventeen years old. I sent him to the market to buy vegetables. When he returned and started giving me vegetables, he held my hand. I saw his intention. I was very shocked that I was his mother. Thinking about this, I am crying in shock that the world has lost faith.

Tears came to the husband's eyes after hearing this. The wife asked why did you start crying? He said that this shortcoming is not the child's but mine. The wife asked him how. He said that some women came to me today to buy bangles. A wonderful woman wanted to wear a bangle but was not wearing it. She asked me to wear this bangle. I liked her hands when I was wearing her bangles. I pressed her hand with lust while wearing her bangle. The result was that my wife's hand was pressed lustfully by someone else.

(Heart-wrenching events)

### **7.105. Satan's stake on Hazrat Sheikh Abdul Qadir Jilani (ra)**

Once Hazrat Sheikh Abdul Qadir Jilani (ra) meditated in the forest, a light illuminated the surrounding environment. When he looked at this light carefully, a voice came out!

O Abdul Qadir! We are delighted with your worship. We have lifted the pen from you. That is, now you do whatever you want. Your sins will not be written in your deeds book.

When he heard this voice, he wanted to examine it in the light of the Qur'an and Hadith, then a verse came to his mind that Allah the Almighty had said to His Beloved:

واعبد ربك حتى ياتيك اليقين

You should continue worshiping even if death overtakes you in this state.

Hazrat Sheikh Abdul Qadir Jilani (ra) thought that the Prophet ﷺ had been given this command, so how could the pen be removed for a person like me? This is Satan's cycle. Immediately, he recited the words of لا حول ولا قوة الا بالله, and then that light and voice all disappeared.

But Satan is also very cunning; he does not give up easily and tries to deceive until the end. He appeared again in the form of a luminous sage and spoke!

Abdul Qadir! The one who just came to you was Satan, and thus, he has misled thousands of Auliya Allah, but your knowledge saved you.

Hazrat Sheikh Abdul Qadir Jilani (ra) again read لا حول ولا قوة الا بالله and spoke!

O rejected! My Lord saved me, not my knowledge.

(Heart-wrenching events)

## 7.106. Repentance of Hazrat Alauddin Attar (ra)

Hazrat Khwaja Alauddin Attar (ra) was Attar (Perfume seller and pharmacist). Different types of perfumes were kept in small bottles. Once, he was arranging these perfume bottles when a man came and greeted Hazrat Attar (ra). He was so engrossed in his work that he did not listen and remained busy. The second time, he saluted a little louder and said your soul is stuck in these vials; how will it come out?

He criticized the person's rudeness and said, I am not deaf. Why do you greet me so loudly? He said I had saluted earlier, but you did not hear, so I hailed loudly. Then he said that you talked about how my life will be saved. As your life will come out, so will my life come out. That stranger lay down on the ground in front of him and covered him with a cloak and said my life would come out like this and said loudly:

لا اله الا الله محمد رسول الله

There is no god but Allah, Muhammad (ﷺ) is the Messenger of Allah

At first, he ignored him as a fool, but the man was lying in front of his shop and was obstructing the shoppers. He thought to remove him, but when he moved him, he was already dead. Seeing this, he was shaken and wondered who this person was. He was an unseen being. After that, the color of his life changed, and he ended all his business and started worshipping only Allah. His famous work is Tazkirah-tul-Auliya.

(Heart-wrenching events)

### **7.107. Hazrat Khawaja Moinuddin Chishti Ajmeri (ra)**

Hazrat Khwaja Moinuddin Chishti Ajmeri's (ra) father was Khwaja Ghiyas-Uddin Hasan (ra). His mother, Syeda Bibi Mah Noor (ra), was the granddaughter of Hazrat Abdullah Hanbali (ra). Hazrat Sheikh Abdul Qadir Jilani (ra) was the grandson of Hazrat Abdullah Hanbali (ra). Father of Hazrat Sheikh Abdul Qadir Jilani (ra) and maternal grandfather of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra) were real brothers. He lost his father's shadow at the age of seven.

He also stayed in the company of Hazrat Najam Uddin Kubra (ra) for two weeks. He pledged allegiance to Hazrat Usman Harwani (ra), the Qutb of the time. He was in his company for twenty years.

He passed away in Ajmer on 6<sup>th</sup> Rajab al-Murajab 634AH.

### **7.108. Hazrat Baba Farid Ganj Shukar (ra)**

His original name was Masood. His father's name was Qazi Jamaluddin Sulaiman (ra). Who named his son Fariduddin in devotion to Hazrat Fariduddin Attar (ra). His mother's name was Bibi Qursim Khatun (ra). He was born in Kothiwal in 29<sup>th</sup> Shaban al-Moazzam 571AH. His father died when he was four years old. His Sheikh and Murshid Qutb-ul-Iqtab was Hazrat Qutbuddin Bakhtiar Kaki (ra). His first marriage was with Bibi Mujib al-Nisa (ra), Sheik Zakaria Sindhi's sister (ra). His second marriage was with Bibi Hazira (ra), who was the daughter of Sultan Ghiyas- Uddin Balban.

Hazrat Baba Farid Ganj Shukar (ra) passed away on 5<sup>th</sup> Muharram Al-Haram 664AH at the age of 93 years in Pakpattan (Pakistan), and he was buried in his room. Hazrat Sheikh Badruddin Is'haq (ra) led his funeral prayer.



## **7.109. To save people from the evil of Hindu Jogi**

Baba Farid (ra) admonished the people sitting under a tree one day when a Hindu woman passed by with a pot of milk on her head. He said to this woman! What is in this pot? She submits that there is milk in it, which she will give to Jogi. If we do not provide him with milk, he oppresses us. His followers destroy us, and our animals start giving blood instead of milk. He said that you should distribute this milk among the people here. That Hindu Jogi and his disciples will not be able to harm you. When Jogi learned about this, he sent one of his disciples to him. He became angry with the woman.

Hazrat Baba Farid (ra) looked at the disciple of this Jogi and told him to sit down. He sat with other people. When he (Chela) did not return to Jogi, he sent another disciple, and Baba Farid (ra) also asked him to sit down. He also sat down. In the same way, Jogi sent his disciples one by one, and when Baba asked them to sit down, they would sit down without a word. When Jogi saw that whoever goes to a disciple does not return, he came to Baba full of anger and wanted to take his disciples with him, but all the disciples refused to go with him.

On this, Hazrat Baba Fariduddin (ra) told this Jogi that if you stop harassing people, you will leave your disciples. Jogi promised him that he would not harass anyone anymore and would not take anything from them with cruelty. In this way, the people of the village were protected from its evil.

(Hundred incidents of Hazrat Baba Fariduddin)

## **7.110. Amir Khusro's (ra) love for his Sheikh**

Amir Khusro (ra) was one of the faithful and steadfast followers of Hazrat Khawaja Nazimuddin Auliya (ra). He had extreme love for his Sheikh. His love and affection were so pure and potent that he had a close relationship with the Sheikh. Whatever came to the heart of the Sheikh would simultaneously come to the heart of Amir Khusro (ra). Once Hazrat Khwaja Nizamuddin Auliya (ra) fell ill, then Hazrat Amir Khusro (ra) used to feel the pain of this disease.

The incident occurred once Hazrat Amir Khusro (ra) was sent out of work by his Sheikh Nizamuddin Auliya (ra). Meanwhile, a questioner came to Hazrat Khawaja Nizamuddin Auliya (ra). He questioned his need. At that time, he had nothing to give him. He gave his shoes to him and said that you should sell them; you would get good money for them and fulfill your needs. The man walked away with the shoes. On the way, Hazrat Amir Khusro (ra) was coming back to the monastery. He saw his Sheikh's shoes in the hands of a stranger he recognized very well.

Hazrat Amir Khusro (RA) said to this stranger sell these shoes to me and take any price for them. He mistook him for a lunatic and quoted such a price that this lunatic would not be able to pay him.

Hazrat Amir Khusro (RA) gave all his wealth and resources to this stranger, bought Hazrat's shoes, put them on his head, and came to the monastery. When the Shaykh saw him in this state, his love was also aroused, and he got up and hugged him to his chest and made him feel his inner relation.

(Tazkirah Auliya of India and Pakistan)

### **7.111. Imam Bukhari (ra) and the slander of theft**

Once, Imam Bukhari (ra) was traveling in a boat, and he had 1000 Ashrafis in a bag. On the way, a person started talking to him and learned about this bag and the Ashrafis. The man was very cunning, after a while he started shouting that my bag of Ashrafis was lost, it was of this color and had 1000 Ashrafis. When he made much noise, people said to search everyone.

Imam Bukhari (ra) understood the trick of this trickster: this bag would be found with me, and everyone would consider me a thief. This person also knew that many of my acquaintances were on this boat. So, they started searching. When he came to Imam Bukhari (ra) during the search and searched him, he did not find that bag. The bag was nowhere to be found in the entire boat. He further expressed his false and fabricated anxiety.

When the boat reached the shore, and Imam Bukhari (ra) started to get off it, that man came near him and started asking for his forgiveness. He said I am humiliated; I have abused you. You are a very good person, so forgive me. Imam said! I forgive you.

He then asked thank you very much for forgiving me, but one more question is, where did you hide that bag. Imam Bukhari (ra) said! When I heard the announcement that his bag was stolen, I understood your intention. Sitting on the bank, I secretly dropped the bag in the river.

He said that you threw 1000 Ashrafis into the water. Imam said! Yes. People would think I was a thief if I kept it with me. I teach the hadith of the Messenger of Allah ﷺ. Would anyone have taken a hadith from me and narrated it after that? I would have been deprived of narrating hadith forever. I sacrificed this money not to miss the privilege of narrating hadith.

(Imdad al-Bari)

## **7.112. How do the people of Allah perform Hajj?**

Hazrat Shibli (ra) had a disciple who was not seen for some time. Then, one day, he came to his service. Hazrat Shibli (ra) asked for it! Where were you? He told Hazrat! I went for Hajj.

Hazrat Shibli (ra) said! Come here, tell me how you performed Hajj.

Murid: First, I put on Ihram.

Hazrat Shibli (ra): Good! When you were wearing Ihram, you took off the clothes, then took off the clothes of sins at that time.

What was the intention?

Disciple: Hazrat! I did not intend to do this.

Hazrat Shibli (ra): When you wore Ihram, did you intend to wear the garment of righteousness?

Disciple: Hazrat! I did not intend to do this.

Hazrat Shibli (ra): Good! When you recite Talbiyah, say to yourself with your heart and soul.

What did you hand over to your Lord?

Disciple: Hazrat! I didn't do that.

Hazrat Shibli (ra): Good! Tell me that when you went to circumambulate while asking you for the black stone.

Did you feel the pleasure of kissing the hands of your beloved?

Disciple: Hazrat! Such a situation did not happen.

Hazrat Shibli (ra): When engaged in Multazim, did you enjoy embracing your beloved?

Disciple: Hazrat! Such a situation did not happen.

Hazrat Shibli (ra): You held the cover of the Kaaba and prayed

Devotee: Yes

Hazrat Shibli (ra): Did you have the opportunity to hold your lover's feet and present your desires?

Disciple: Hazrat! No Please.

Hazrat Shibli (ra): Well, when you did Ramal, at that time, you were in a state of (فَفَرُّوا إِلَى اللَّهِ) pleading with Allah?

Disciple: Hazrat! This situation has yet to be achieved.

Hazrat Shibli (ra): When you reached Arafat, did you get knowledge of Allah Ta'ala?

Disciple: Hazrat! It still needs to be achieved.

Hazrat Shibli(ra): When you come to Muzdalifah, tell me about the enslaved people's rights there. Verses that I truly pay them and those that remain from fulfillment Because you asked Allah Almighty for forgiveness.

Murid: No Hazrat! That did not happen.

Hazrat Shibli(ra): When you went to Mina and threw pebbles at the devil, did you kill the devil with your heart?

What was the intention of making an apparent enmity with?

Disciple: Hazrat! I didn't do that.

Hazrat Shibli (ra): When you performed the sacrifice while making the sacrifice, you also prayed to Allah and were sacrificed in front of Him.

Disciple: Hazrat! No.

Hazrat Shibli (ra): When you came for Tawaf-e-Ziarat, did you know about the manifestations of Ziarat of the Beloved?

Was it lucky to meet?

Disciple: Hazrat! Nothing like that happened.

Hazrat Shibli (ra): If you do not get any luck, consider that you have yet to perform Hajj. Next, go back to the year and perform Hajj as explained.

(Fazail Hajj)

### **7.113. The catcher, the cover of the Kaaba, was a criminal, while the merchant is the beloved of Allah**

Hazrat Sheikh Shahabuddin Suhrawardy (ra) has written that I went on Hajj, and there I saw a person holding the cover of the Kaaba and praying. When I turned to his heart, I found it oblivious to Allah. That is because his friends had also come

with him on Hajj. While praying, his desire arose in his heart: I wish my friends could see me, how I cry and pray. That man was not doing this for Allah.

Then he says, "After that, when I came to Mina, I saw that a young man was sitting there selling his goods." There is a crowd of people around him. When I looked at his heart, I saw that it was not oblivious to Allah even for a moment.

This is the purpose of life. Whether in our business or wherever we are, our heart is fixed in the remembrance of Allah Ta'ala.

Allah says:

رَجَالٌ لَا تُلْمِيهِمْ تَجَرَءٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ  
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ( )

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

(Surah Al-Nur. 37)

(Unusual events)

## 7.114. Sheikh Kamil's promise of service to a Magi

In the neighborhood of Hazrat Sheikh Haji Sharif Zindani (ra), there lived a needy person who had seven daughters. He was constantly suffering from poverty and hunger. Because of this, he was distraught and helpless. One day, he came to Sheikh's service and discussed his problem.

Hazrat Sheikh (ra) said! O Dervish! The more you suffer today, the more rest you will get tomorrow.

He submitted! Hazrat! Pay particular attention to me to fulfill my young daughters' duties. Hazrat Sheikh (ra) had nothing to give at that time. He said to go and come tomorrow. He returned.

On the way, he met a Zoroastrian. He asked! Dervish! How are you? Where are you going? He told him the whole thing and also explained the situation of his compulsion. This wise man said! Your sheik is poor; what will he give you? So, he has made excuses for you. This wise man said! Go and tell him that if he serves me for seven years and is ready to do whatever I say, I am prepared to give him seven thousand dinars.

The poor man again came to Hazrat Shaikh and told him about the Zoroastrians. Hazrat Sheikh heard this and spoke! Subhan Allah! Nothing can be better than that. I am ready for it.

The fakir conveyed Hazrat's message to the Magi. Hazrat also reached this Magi and told him I accept what you said. This Zoroastrian said he goes to the judge to get this agreement written and confirmed. After doing all the work, he got ready for it and gave seven thousand dinars in his hands. Hazrat gave those seven thousand dinars to the poor man to fulfill all his needs and devoted himself to the service of this magi.

He took charge of him as a watchman. He diligently followed his every command. The Caliph knew him at the time, and when the news of this reached him, he sent seven thousand dinars and seven thousand dirhams to him to give the seven thousand dinars to this Zoroastrian and get rid of him and with the seven thousand dirhams to meet his needs.

Hazrat Sheikh distributed seven thousand dinars and seven thousand dirhams among the poor and needy. After that, he came to the Magi and said I am here to serve you for seven years. The Magi noted that when the Caliph sent you dinars to get rid of me, why did you not take advantage of it? You would be saved from this service.

Hazrat Sheikh said! You should not appreciate the hard work and pain. May Allah love poverty and hard work, and I love my Allah. Then, I am also satisfied with what he is confident with. Allah Ta'ala loves happiness and blesses the happy one.

Zoroastrian was very impressed by the Sheikh's words. He said, "Hazrat, I freed you with my pleasure." Go and engage in the works of Allah with all your heart. Hazrat Sheikh said! When you have freed me, then may Allah free you from the fire of hell.

As soon as this sentence came out of your tongue, the desire to become a Muslim arose in the heart of this Magi, and he immediately read the word (Kalima Shahadat) and became a Muslim with a sincere heart. He left everything and joined Hazrat's service, becoming a perfect sheik.

(Seer al-Iqtab)

## **7.115. A terrible incident**

Allama Abu Abdullah Muhammad Al-Qurtubi (ra) has written an incident regarding Amr bin Dinar in "Jamaa Al-Ahkam Al-Qur'an."

The sister of a person living in Madinah passed away. When he buried her, his bag containing dinars accidentally fell into the grave. He later realized that my dinar bag was left inside the grave. He dug the grave again to remove the bag, and as soon as he pulled the stone from above, he saw that the entire grave was a ball of fire and was engulfed in flames.

He left her, returned, and asked her mother about my sister's practical life. The mother said she used to be lazy in prayer and would read or perform delay or Qadah. Second, when her neighbors went to sleep at night, she would get up and put her ear to the door to listen to his secrets.

He narrated to his mother the incident he had seen and said it was due to his misdeeds. اللهم احفظنا منه

(Qurtubi)

## 7.116. Repentance of a beautiful woman

Some envious people convinced a wonderful woman that if she misled Hazrat Rabi bin Khatim (ra) with her beauty, she would be rewarded 1000 dirhams. One day, she wore a gorgeous dress, used wonderful and exquisite perfume and makeup, and stood on the path leading to the Masjid where Hazrat Rabi bin Khatim (ra) used to pass to pray. He saw from a distance that Hazrat was coming, so when he came near, she suddenly appeared before him, removed the veil from her face, and started looking at him with evil eyes.

When Hazrat Rabi bin Khatim (ra) saw her, understanding her intentions, he told her! What will happen if you get a fever and change your complexion? Or if the Angel of Death comes and cuts your aorta, then what will happen? Or if the Munkir Nakir asks you questions, what will you answer them?

When Hazrat Rabi bin Khatim (ra) spoke so much, the woman screamed and fell on the ground and fainted. When she regained consciousness, her condition had changed. She sincerely repented and started to worship her Lord Almighty in the next life.

(Kitab al-Tauwabeen, Laban Qadama al-Maqdusi)

### **7.117. Repentance of Hazrat Abdullah bin Marzuq (ra)**

Once, Hazrat Abdullah Bin Marzuq (ra) was so busy with the Abbasid Caliph Mahdi in voluptuous meetings that he could not even offer Zuhr, Asr, and Maghrib prayers. At the time of every prayer, his female servant would attract his attention, but he remained oblivious to the prayer. When it was time for Isha, his maid took an ember from the fire and touched his feet. He got angry because of the pain and scolded and asked this slave girl! What's this? Bandi answered! This is the ember of the fire of this world, which you could not bear. How will you take the fire of the hereafter?

Hearing the servant's words profoundly impacted his heart, so he started crying profusely and then got up and prayed. The talk of this bond was not coming out of his mind. He freed all his slaves. All his wealth was distributed to the poor. He started selling vegetable salad to make ends meet. His maid also started doing the same thing for her time.

One day, Imam Sufyan bin Aiyana (ra) and Hazrat Fazeel bin Ayyaz (ra) came to meet him, and they saw that a brick pillow had been made and he was sleeping on the dirt. Imam Sufyan bin Aiyana (ra) said to him! Whoever leaves a luxury thing for Allah Almighty will surely reward him. What did Allah give him in return for leaving the world?

He answered! Allah Ta'ala has given me the ability to be happy in the situation I am in. (Book of Al-Tauwabeen)

### **7.118. For Hazrat Ibn Arabi (ra), the blaze of fire became inactive**

Once, a philosopher came to Ibn Arabi (ra), who was a denier of the position of prophethood that Muslims describe. He also denied the miracles of the prophets and said that facts do not change into objects. It was a winter day; a fireplace was burning before him.

This denier started saying that the people say that Hazrat Ibrahim (AS) was thrown into the fire, and the fire did not burn him. He said that fire naturally burns such bodies as come before it and can burn. The fire mentioned in the Qur'an was not this, but it meant Nimrod's anger and malice. It was the fire of wrath. Being thrown into the fire told that Nimrod was angry with him, and not being burned meant that the wrath of the cruel and oppressive Nimrod did not affect him. Because he had arguments that Nimrod's anger could not overcome, for example, the setting of the heavenly bodies, now if those objects were God, they would not have set.



Because of these arguments, Hazrat Ibrahim (AS) remained firm on his theory and was not swayed by Nimrod's anger.

When that philosopher had finished his speech, Ibn Arabi (ra) said! If I show you that the saying of Allah is true, that the fire did not burn Hazrat Ibrahim (AS) and made him calm and peaceful according to the saying of Allah. He started denying that it was impossible.

Ibn Arabi (ra) said! Is it a fire starter in the front fireplace or not? The philosopher began to say, Sir! It burns. He spoke! Now, just look. He took that fire and turned its fire into the lap of the disbeliever. That fire remained in his lap for a long time, but neither he nor his clothes got burnt; he kept turning it over and over with his hand. He was shocked that the fire was not burning. He then picked up the embers and put them back in the fireplace. After that, he told this philosopher that now you go and touch the fire of this ring. He went near the fire and felt the ring's fire, and his hand was burnt.

He said the Hazrat Ibrahim (AS) case was also similar. This fire is subject to the command of Allah. It burns if there is a command and does not burn if there is no command. That philosopher repeatedly looked at the fire and sometimes at Hazrat Sahib with wonder. Now, he believed in the miracles of the prophets.

(Jama Kamalat Auliya)

## **7.119. Hazrat Sheikh Muhammad Parsa (ra)**

Hazrat Sheikh Muhammad Parsa (ra) was a resident of Bukhara and was the caliph of Hazrat Khwaja Bahauddin Naqshband Bukhari (ra). Imam Qiraat Muhammad bin Muhammad Shamsuddin Jazri (ra) came to Samarqand during Sultan Mirza Aulakh Baig to correct the credentials of the Muhaddith of Mawra al-Nahar. An envious person of Hazrat Sheikh Muhammad Parsa (ra) told him that he narrates such hadiths whose authenticity no one knows. You will get many rewards if you research and listen to hadiths without evidence and reject them.

Imam Jazri (ra) told the Sultan that Muhammad Parsa (ra) should also be called. He came. Shaykh-ul-Islam Nahvi Allama Essam-Uddin and other great scholars were in a vast gathering then.

Imam Jazri (ra) asked Hadith from Sheikh Muhammad Parsa (ra)! He narrated the entire hadith, including the Sanad. After listening to Imam Jazri (ra), he started saying! I believe there is no word on this hadith's authenticity, but its transmission chain is not proven. Hearing this, his envious people were pleased. He narrated the same hadith with another chain of transmission. Imam Jazri (ra) again

repeated the same thing. He understood that any document submitted would be rejected.

He remained silent for a moment and turned towards Shaykh-ul-Islam Essam-Uddin and spoke! Is the document of such and such a book correct for you? And are his credentials reliable? Hazrat Essam (ra) replied! Yes. According to Muhadeseen, this is a dedicated book; this is the first time anyone has spoken in its chain of transmission, and they are correct. If the certificate you mentioned is present in this book, then we will not have any objection to this certificate.

Hazrat Sheikh Muhammad Parsa (ra) said! This document is placed under such a book in your library. Its volume is like this, and its skin is like this, and this hadith, which I have just narrated, is on such and such a page; please see it. Hazrat Essam (ra) had some doubts about whether this book was in my library or not. He asked to bring the book from the place Hazrat Parsa (ra) mentioned. That book was there, and it was brought to him, and when he looked at that page in it, that hadith was also there in the same way that Hazrat Sheikh Muhammad Parsa (ra) had narrated it.

The audience and Hazrat Essam (ra) himself were stunned because Hazrat Sheikh Muhammad Parsa (ra) had never come to Sheikh Essam's (ra) house, nor had he seen his books. Everyone was embarrassed, and when the Sultan came to know this, he regretted having summoned him in this way. This incident became the cause of his fame, and most of the scholars also recognized his greatness due to this incident and stopped speaking against him.

He passed away in Madinah in 822AH and was buried in Jannat al-Baqi next to the grave of Hazrat Abbas (RA). (Jama Kamalat Auliya)

## **7.120. Hazrat Sheikh Muhammad (ra) (Snake Eater)**

He was an excellent and dignified elder. He used to eat snakes, worms, and other similar insects. He used to change the nature of these things. Insects would become raisins, and snakes would become cucumbers. In the same way, the form of other things was also changed.

He was among the great Auliya Allah, blessed with miracles and revelations. People saw him on Jabal-e-Arafat on the Day of Arafah, and he was present in Bait al-Maqdus the next morning. He spent the day of Hajj in Arafat and celebrated Eid in Bait al-Maqdus.

He died in 832AH and was buried in Bab al-Rahma of Bait al-Maqdus.  
(Jama Kamalat Auliya)

## **7.121. Hazrat Sheikh Abu Abdullah Muhammad bin Mubarak Barkani (ra)**

He was one of the elders whose positions and ranks were very high. He used to lead the caravan from Yemen to Makkah with Hazrat Ahmad Musa bin Ajeel (ra). No bandits were used to attack this convoy. Be it Arab or non-Arab. And if a bandit had struck him in ignorance, he would soon have been punished.

Once, he traveled to different cities in Yemen with his companions and many others. It so happened that at one place, robbers took some of his companions, and they were robbed of all their goods. That companion came to Sheikh Abu Abdullah (ra) and narrated the incident. He spoke! Maybe they don't recognize you guys. They answered! Hazrat! is not such a thing! They recognized us and mocked us! Poor people! We are seeking blessings from you. They are taking this wealth of yours for blessing.

Hazrat said! Congratulations to them. Many people think they caught you when we saw them. Then, he bowed his head and went into meditation for some time. When he raised his head and looked up, those robbers who had robbed your companions stood before him with their looted goods, watching you apologize and ask for forgiveness.

He died in a village called Khanfar.

(Jama Kamalat Auliya)

## **7.122. Hazrat Khwaja Jagi Amkangi Samarkandi (ra)**

He is counted among the great Sufis and Imams of the Naqshbandi chain. He belonged to Amkang, a village in Bukhara. He learned Tariqat from Hazrat Sheikh Darwish Muhammad Samarkandi (ra) and was one of the Sahib-e-Kashf elders.

His caliph, Sheikh Muhammad Baqi (Hazrat Khwaja Baqi Biallah Dehlvi ra), narrates that he said that a person would appear in India who would be the Imam of his era. His victories are in your hands. You should go to India soon because Allah's people are waiting for this grand Shaykh's arrival.

When he came to India from Bukhara, he met Imam Rabbani Mehboob Subhani Hazrat Mujaddid al-Thani Sheikh Ahmad Sirhindi Farooqi (ra). He pledged allegiance to Hazrat Baqi Biallah (ra) and set standards of conduct and behavior. He spoke! These are the ones to whom Hazrat Amkangi (ra) gave good news.

(Jama Kamalat Auliya)

### **7.123. Hazrat Ahmed bin Hussain Abul Qasim Ibn Qasa (ra)**

He was a native of Morocco and the author of the famous book "خدع النعيلين". One night, he was worshipping Allah in his house. There was a canal near his home with lots of frogs crawling around. And we're removing your cause from your worship.

He spoke! O Frogs! I feel hurt a lot by trolling. There is only one situation: either you leave this place, or I leave this place.

When morning came, there were no frogs in the canal. After this incident, frogs have never appeared in this canal to date. He passed away in 558AH and was buried at Mount Qasioun's foot.

(Jama Kamalat Auliya)

### **7.124. Karamat of Hazrat Abul Hasan Noori (ra)**

One day, Hazrat Noori (ra) approached the Tigris and saw that the two banks had joined. He said, "On your honor, I will not cross the river without a boat.

Another honor is mentioned when Noori (ra) says, I had a doubt in my heart about honor, so I took a flute (pipe) from the children and threw it between two boats and said: By your honor and glory! If a fish weighing three pounds does not come out for me, I will drown myself.

He says that a fish came out whose weight was three pounds. When this news reached Hazrat Junaid Baghdadi (ra), he said that the snake should have come out and killed him.

### **7.125. Karamat of Hazrat Najam Uddin Kubra (ra)**

Hazrat Najam Uddin Kubra (ra) was a Wali Allah passed. His followers included people like Hazrat Imam Razi (ra). The devil attacked Hazrat Imam Razi (ra) on his last breath with whispers and began to trouble him by asking questions. For example, how did you know and believe in Allah? Imam Razi (ra) answered about ninety-nine questions about Satan. But he was not satisfied in any way.

On the other hand, at a distance of about three hundred miles, Hazrat Sheikh Najam Uddin (ra) was doing ablution in the Kabra Masjid when suddenly he came back in glory and hit his ablution pot against the wall and said why don't you state clearly that I believe in Allah without reason. This matter reached Imam Razi (ra) spiritually, and he repeated the words of his Peer Sahib. Thus, he got rid of Satan.

When the devotees asked Hazrat Najam Uddin Kubra (ra) why he hit the wall, he mentioned Imam Razi (ra) and spoke! If he were to answer Satan's questions now, his faith would be lost. Therefore, I have warned him from here that you confess to believing in Allah without reason. Thus, Allah Ta'ala has protected the faith of a learned scholar, and a perfect mentor's job is to defend his followers inwardly.

(Auliya Karam)

### **7.126. Karamat of Hazrat Abu Saeed Kharaz (ra)**

It is narrated from Hazrat Abu Saeed Kharaz (ra) that once I was on a journey, I got something to eat every three days. Three days passed, and nothing could be found, so I became weak and sat down. A voice from the unseen asked me what I liked. Cause or force. I said I wanted strength. Then I got up with the same strength I walked continuously for twelve days, neither eating nor feeling weak.

### **7.127. Karamat of Hazrat Ibrahim Ajari (ra)**

It was narrated by Ibrahim Ajari (ra) that a Jew owed me a debt, and he came to me to demand his debt. At that time, I was sitting near my kiln, lighting a fire under the bricks. The Jew said to me. Ibrahim! Show me Karamat so that I will become a Muslim. I spoke! Will you become a Muslim? he replied. Yes! I will become a Muslim. I said take off one of your clothes. He took it off. I wrapped it, wrapped my cloth over it, and threw it into the fire; then I entered the furnace, and from the middle of the fire, I took the fabric and came out through the other door. I saw that my clothes were as they were; the fire did not even touch them, and the Jewish cloth that was inside my clothes was burnt to ashes. Seeing this, the Jews brought Islam.

### **7.128. Karamat of Hazrat Atta Azraq (ra)**

Atta Azraq (ra) told me my wife gave me two dirhams she had earned by selling yarn and asked me to buy flour from them. I left the house and saw a girl crying on the way. When I asked her why she was crying, she told me my master had given me two dirhams to buy something. He has fallen away from me. Now, I am afraid that he will beat me.

I gave her those two dirhams and sat in my friend's shop chopping teak wood. I told him the whole situation and also meant that I was afraid of my wife's immorality. The friend said, "Put the sawdust powder in this bag. It might be useful

for you to heat the oven because I can't help anyone now." I brought that wood powder, opened the house door, threw it there, closed the door, went to the masjid myself, and stayed there until after the Isha prayer so the whole family would sleep and my wife would not quarrel with me.

When I reached home and opened the door, I saw my wife baking bread. I asked where this bread came from. She replied with bagged flour. She added that don't buy any other flour; it is excellent, and bring the same kind of flour. I spoke! In-Sha-Allah (Allah willing)! I will do the same. And I thanked Allah.

### **7.129. Karamat of Hazrat Abu Muawiya Aswad (ra)**

It was narrated from Abu Hamzah Nasr bin Al Faraj (ra), the servant of Abu Muawiya (ra), that Abu Muawiya (ra) used to lose his visions, but when he opened the Qur'an to read, his vision returned. As soon as he closed the Qur'an, the vision disappeared again.

# Chapter VIII

**(Hazrat Mujaddid al-Thani (ra)  
and later period)**

**Hazrat Dhul-Nun Misri (ra) said!**  
**PATIENCE IN SUFFERING IS**  
**NOT SURPRISING.**  
**RATHER WONDERING IS**  
**HOW**  
**TO BE HAPPY**  
**IN SUFFERING**



## **8.1. Spiritual dispossession of Hazrat Mujaddid Alf al-Thani (ra)**

A dervish man named Mir Sharfuddin Hussain (ra), one day, an idea came to his heart that I should send some fine clothes that are in my house and some spices that are added to food, etc., to the service of Hazrat Mujaddid Alf al-Thani (ra). He collected those things and sent them to his foster brother Allah Yar.

Coincidentally, a woman dear to him was a guest in his house. She started saying what these dervish people would do with such clothes. They will not wear them themselves. Darwish said their families will wear it if they do not. When Allah Yar presented those clothes and spices in the service of Hazrat Mujaddid (ra), he immediately said to take these spices and, about the clothes, tell Mir Sharfuddin that these clothes were exquisite. But what is the use of Dervish? And give them to some women in your house, because they can wear them. In this way, he also returned the clothes, etc.

(Qasas al-Auliya)

## **8.2. Hazrat Mujaddid Alf Al Thani (ra) and the King of time**

Due to the heretical beliefs of King Akbar and his misguided nobles, it became tough for people to follow the original religion. Numerous elements of Hinduism were assimilated and officially supported. Hazrat Mujaddid al-Thani (ra) did a total jihad against him.

Akbar Badshah himself was uneducated. His policy was to strengthen his government by every legal and illegal method. For this, he hired intelligent advisors, including Hindus and Muslims, who were also influenced by Hindu customs and practices. These people made King Akbar hate Islam and invented new ways to gain the king's pleasure, in which prostration of the king was justified and necessary, which was also supported by the scholars of that time. A new religion, a combination of Islamic and Hindu cultures, was founded. Islamic rites were openly mocked. Scholars who spoke the word of truth were killed in public. Intermarriage between Hindus and Muslims began to be practiced. Masajid were locked, call to prayer (Adhan) was banned, cow sacrifice was outlawed, and temples were upgraded and new temples were built. Hindus were allowed to play songs in front of the Masajid. Circumcision and naming Muhammad were banned. Jizya was waived on Hindus.

The government was apparently in the hands of the Muslims, but the system of government went into the hands of the Hindus. The religious freedom of Muslims was abolished throughout India. It was made very difficult to follow the religion of

Islam. Akbar was taught a new philosophy that Ram and Rahim were one. Efforts were made to reconcile Hinduism and Islam. In such circumstances, it became difficult for Muslims to save their identity. The people of the government used to crush severely those who opposed him. In such circumstances, the faith of Hazrat Sheikh Ahmad Sirhindi (Mujaddid al-Thani ra) got excited and stood up to face this flood alone and strongly opposed his infidel ideas and took up the burden of this difficulty.

After the death of Akbar, Jahangir became the king. Hazrat Mujaddid al-Thani (ra) wrote letters to influential scholars, Sufis, princes, and high officials of the army and informed them of the seriousness of the situation. Many people started agreeing with him. His followers and power were increasing. When Jahangir learned about this, he said that if his followers continued to grow, they would overthrow my government one day. Therefore, he should be controlled somehow.

He called Hazrat Mujaddid al-Thani (ra) to his court and asked him to perform sajdah in the court. He refused. On which the king got angry and said that the court manners should be observed, but on his refusal, he was imprisoned in the fort of Gwalior. He was imprisoned in this fort for about a year, during which he preached Islam to the people inside the fort, and all the non-Muslims inside the fort accepted Islam and entered his circle.

When King Jahangir learned about this, he was alarmed and immediately released him and offered gifts. Hazrat Mujaddid al-Thani (ra), through Jahangir, ended all the polytheistic and atheistic ideas introduced during the reign of Akbar. King Jahangir was greatly impressed by Hazrat Mujaddid (ra) and became one of his devotees. All the restrictions on Islamic rituals were removed.

Hazrat Mujaddid (ra) removed the Hindu influences created on Islamic Sufism during this time. Hindu sadhus and so-called dervishes were spreading the word among the ordinary people that Ram and Rahim are two names of the same reality. This dangerous concept was being planted in minds. He strongly refuted this theory and explained to people that Ram and Rahim are two different things. Rama is the creation, and Rahim is the name of the creator and master of the Universe. This was the two-nation theory that Hazrat Mujaddid al-Thani (ra) presented.

### **8.3. Removal of hatred of Hazrat Amir Muawiya (ra) from the heart**

Hazrat Maulana Hashim Kashmi (ra) writes that a young student was a friend of mine among the Sadat. He stated that one night, I was studying the Maktobat Sharif of Mujaddid al-Thani (ra) when I noticed this sentence of his: "Hazrat Imam Malik (ra) said that speaking ill of Hazrat Amir Muawiya (RA) is equal to speaking bad to Hazrat Siddique Akbar (RA) and Hazrat Farooq Azam (RA)." He knew it was equal to badmouthing him, and the punishment he prescribed for the one who badmouthed Hazrat Abu Bakr (RA) and Hazrat Umar (RA) was the same he recommended for the one who badmouthed Hazrat Amir Muawiya (RA).

Since I had hatred in my heart for Hazrat Ameer Muawiya (RA), I did not like this writing, and I put the Maktobat of Hazrat Mujaddid (RA) on the ground and went to sleep. At night, I saw in a dream that Hazrat Mujaddid al-Thani (ra) had come in a state of anger and was holding both my ears and saying.

O foolish student! You object to our writing and slam it on the ground. If you do not believe my writing, I will take you to Hazrat Ali (RA). He took me to a garden like this and made me sit in a corner. In this garden was a magnificent building in which a saint lived. He went inside and greeted him very politely and modestly. He replied with a smile on his face. Then he sat down in front of that elder and had some conversation. He and that elder used to look at me from a distance and make some gestures. After that, he called me and said that Hazrat Ali (RA) was calling me; listen to what he was saying. I greeted him, and he responded and spoke! Beware! Never hold grudges against the Companions of the Prophet ﷺ and never utter a single word of reproach against these elders. Only we and our brothers know with what good intentions our differences have occurred. Then, taking the name of Hazrat Mujaddid (ra), he said, "Don't deny his words."

That person narrates that despite this advice, my heart was not cleansed of impurity, so Hazrat Ali (R.A.) indicated to Hazrat Mujaddid (ra) that his heart was not yet edited and shown to slap him. Hazrat Mujaddid (ra) hit me hard on my ass. Then, I found my heart pure and clean from filth, and my belief increased significantly with the teachings of Hazrat Mujaddid al-ul-Thani (ra).

(Hazrat al-Quds. Office II p. 141)

### **8.4. Asceticism and devotion of Hazrat Mirza Mazhar Jan Janan (ra)**

Among the great elders of Naqshbandiya, one elder, Hazrat Mirza Mazhar Jan Janan (ra), has passed. When his fame increased, people began to gather in his monastery. Then the governor sent him a message that we have decided to give you a large piece of land so you can build your big monastery there. Hazrat answered that Allah said!

قل متاع الدنيا قليل (Say! The worldly goods are few)

The whole world, which Allah Almighty has called a small part, a small part of this small part, has come under your control. So please don't do this to me.

(People's Heartbreaking Events)

## 8.5. The stench of the dead from the vines

Hazrat Mazhar Jan Janan (ra) was once gifted with grapes by one of his disciples. When Hazrat (ra) started putting it in his mouth, he stopped and returned the grape, saying that it smelled of the dead. Murid said, Hazrat, I am buying it from the market now. But Hazrat still returned it. The man became curious and researched the grapes to see where they came from. He went to the shopkeeper and asked him where did you get these grapes from. He said that a villager had a garden, and he brought it from there. He found out about him from the shopkeeper, and when he reached him, he found that he had leveled an old cemetery and planted vines on it, the fruit of these vines.

(Academic Articles) (Brief History of Damascus)

## 8.6. Irrational discussion is not good

Hazrat Mirza Mazhar Jan Janan (ra) was one of the elders and great saints of the Naqshbandi family. He was very famous in Delhi. Allah Ta'ala took the work of religion through him and spread the great grace of religion through him. Two students from Balkh heard of his fame and came to India to meet him and pledge allegiance. They said that reformation is done in a better way by elders.

They reached Hazrat Mirza Mazhar's masjid. It was time for prayer. They both sat down to perform ablution. One student said to another! This tank in which we are ablution is more significant than our masjid in Balkh. Another said that the tank of Balkh masjid is bigger. The first one said! This Delhi one is bigger. The two continued to discuss this topic for a long time. Hazrat Mazhar Jan Janan (ra) was performing ablution nearby. He heard them both arguing. When the prayer was over, both of them came to meet Hazrat. Hazrat asked how you came. They said that Hazrat! We are here to establish a constructive relationship with you.

Hazrat said! First, decide whether the tank of our masjid is more prominent than the masjid of Balkh. Fix this problem, and then we will move on. They were very embarrassed. But Hazrat said! This issue must be resolved before pledging allegiance is futile. So, measure this reservoir and then back and count the Balkh

reservoir. After it is decided which reservoir is more extensive, when you do this, you will come to me, and I will pledge allegiance to you.

Hazrat said! Two things came to light from your conversation. One is that you have a habit of useless discussions, which have no use. Others you speak without research. By the way, you claimed that this tank is big and told the other that you called the other tank significant. Neither of you did the research. It is known that there needs to be research on speaking the language, and there is a habit of useless discussions. His presence will only be achieved if I tell you the dhikr and Azkars. Until this habit is gone, it will be gone once you learn the consequences of it. (Unusual events)

### **8.7. The jinn fled by taking the name of Hazrat Adam Banuri (ra)**

There was an incident where a person came to the Khanqah of Hazrat Adam Banuri (ra) and said to a murid who told the Sheikh that a person had come from his town, Banur, for a meeting. Hazrat said to bring him inside. The devotee took him inside. That person came and sat next to him. He inquired about the conditions of Banur and the welfare of the people of Banur. Then he asked how you came. He said that I had come apprehensive. You have to help me. You consoled him and said why are you worried. I will try to help you. Let me know what's up.

He said, "Hazrat, I have a daughter. She got youthful, so I married her." As soon as I got married, I got into trouble. Hazrat asked! How? He submitted that after marriage, it was found that my girl was under the influence of a jinn. Her husband cannot go to her. As soon as he tries to get closer, someone pushes him. Fortunately, my son-in-law is unharmed. Hazrat asked what that genie does. He replied that he took my daughter and locked himself in the room and did not allow anyone to enter. Hazrat asked what service I could do then. He replied I want my daughter to be chased away from this jinni. Hazrat said! Don't worry about the one he will leave her.

This person thought that Hazrat would give him some taweez, etc. But he did not show anything; he kept reading something silently for some time, and after that, he said. Go back. Call him by my name whenever those jinns come and tell him to leave here; otherwise, he will suffer.

The man asked in desperation. Just something else. He will not give alms, etc. He said that there is no need for taweez. Say in the girl's ear on my behalf that Sheikh Adam has said to leave my girl; otherwise, the Sheikh will burn you.

The man returned relieved and incredulously whispered the exact words into his daughter's ear. He was surprised that his daughter was excellent after that, and her husband was unharmed. (Auliya Karam)

## **8.8. The piety of Hazrat Khwaja Sheikh Saifuddin Sirhindi (ra)**

Hazrat Khawaja Sheikh Saifuddin Sirhindi (ra), the grandson of Hazrat Imam Rabbani Mujaddid al-Thani (ra), was called Muhi-Sunnah after seeing his piety and asceticism and following the Sunnah. His father, Khawaja Muhammad Masoom (ra), gave him the title of Mohtasib Al-Umma.

Once, Aurangzeb Alamgir King invited him to a feast with great faith. He accepted the invitation to follow the Sunnah. When he reached the fort's gate for the feast, he saw images carved on the stone wall. He stayed at the door and said I could not enter a house with pictures of living beings. When King Aurangzeb Alamgir came to know, he immediately ordered the removal of these images. After that, he entered the fort.

He died at the age of 47 in 19<sup>th</sup> Jumadi Awal 1096AH. His grave is in Sirhind Sharif. (Mashaikh Naqshbandiya)

## **8.9. Hazrat Sultan Bahu (ra)**

Sultan-ul-Arifin Hazrat Sultan Muhammad Bahu (ra) was born in 1039AH. This was the reign of Mughal Emperor Shah Jahan. His lineage is traced back to Syedna Ali Al-Murtaza (ra) in the thirty-first ancestor. He was a matriarch, Wali Allah. His birth name was Sultan Muhammad (ra), and his mother used to call him Bahu. His father's name was Ba-Zaid Muhammad (ra). His mother's name was Bibi Rasti (ra).

He pledged allegiance to Hazrat Shah Habib Qadri (ra). His writing works were one and a half hundred, most unpublished. He had four marriages. He had many children. He left this place of death on the night of Friday, 1<sup>st</sup> Jumadi al-Thani 1102AH, according to 1491AD. He was 63 years old at the time of his death. His mausoleum is at Qila Mehregan on the banks of the Chenab River near Shorkot (Pakistan). When he died, Mughal emperor Aurangzeb Alamgir was under his reign.

Hazrat Sultan Bahu said! The devotion of love has robbed us of our rest day and night, and now it neither rests nor allows us to sleep. When love takes place in the heart, lovers of Allah become courageous. This high courage of the lover makes

him strong so that he can bear all the sufferings of the path of love and every blow of it. (Hundred incidents of Hazrat Sultan Bahu ra)

## 8.10. Advice to the meditator

Hazrat Sultan Bahu (ra) said! The meditator should be free from evil thoughts and should not entertain the idea of revelations because meditation has immense benefits. It is blessed to meet the spirits of Prophets and Auliya Allah. Attendance of the assembly of the Prophet ﷺ is blessed. The seeker attains the status of Haq al-Yaqeen, the meditator's vision expands, and all the things of the universe are under his observation. While urging the meditators, he says that if there is no observation in meditation, it is not meditation but a satanic game. Remembrance and meditation of people wearing hijab is useless because their hearts become dirty.

باہو را بس بوداں عشق جانی  
ساکن لاہوت نظرے لا مکانی

Enough with the love of my life, A resident of Lahut see La Makani

**Sultan-ul-Arifin Hazrat Sultan Bahu (ra) has described three types of meditation:**

### **Beginner Meditation:**

Through this meditation, one gets enlightenment, and a person's conscience is enlightened.

### **Meditation Medium:**

With this meditation, the absorption reaches the point that the seeker becomes unaware of the Khawarij and its factors.

### **Meditation Mantha:**

In this meditation, the seeker is brought to concentration and monotheism.

**Sultan-ul-Arifin Hazrat Sultan Bahu (ra) has described four goals of meditation:**

1. The meditation, obedience to Shariat, worship, and observation is "Nasut." What the student sees in this meditation occurs from the place of Nasut.
2. That meditation is called "Malakout." The student who meditates on this meditation is blessed and purified, and the angels have the attributes of Malakout, and whatever they see is from Malakout.

3. It is the meditator who is of the Ahl "Jaburot" and the Ahl al-Allah, and what the meditator observes is Maqam-e-Jaburot.
4. This meditation of "Lahut" is theology and knowledge, and what the meditator observes happens from the position of Lahut.

(Hundred incidents of Hazrat Sultan Bahu ra)

## **8.11. The reward of honesty**

Hazrat Sheikh Muhammad bin Albani al-Bazaz (ra) narrates that I used to live in Makkah. One day, I had nothing to eat, and I was starving. In this condition, I went out searching for food, and on the way, I found a bag lying on the ground. I picked it up. I saw that it was a silk bag tied with a string. I brought it home and opened it, and inside it was a pearl necklace that looked very precious. I went into the market and saw a man with a handkerchief in his hand, and he waved it, announcing that I had lost one of my bags containing a precious necklace. I will reward him five hundred dinars tied in this handkerchief to anyone who can find it.

I brought the man to my house and returned his bag to him. He was very grateful and offered me five hundred dinars as a reward. I refused to take that dinar and told him that I had done it for the pleasure of Allah and that I did not want to waste my reward. That person kept insisting on me, but I kept refusing until the person left.

I also left Makkah and started my return journey by sea. On the way, the ship crashed into a rock. All the people drowned except me. I took hold of a plank and reached a ledge flowing by the plank. Incidentally, the island I landed on was a Muslim area. The people there were amiable, and they put me up in a masjid. Ask me how I am. When I told them the whole story, they were very impressed. They started learning the Quran from me. Also, they started sending their children to me to teach them how to read and write. In no time, they became very familiar with me. They started considering me as their mentor, and they used to serve me a lot and help me financially. I took temporary residence there.

One day, they consulted among themselves and came to me and told me that they think you should get married and take up permanent residence here. I spoke! I like you people's happiness. They said we have a rich orphan girl and want you to marry her. I expressed my consent and got married to this girl. When I saw the wife in private, I was surprised that the precious necklace I found and returned to its owner was around her neck. I asked her and found out that this girl was the daughter of Haji Sahib, whose necklace was lost.



People told me that when Haji Sahib returned from Hajj, he narrated the whole incident of losing the necklace and finding it back. I used to say that I had never seen such a selfless person as the person who returned this necklace to me. Then he used to pray that if he had met me here, I would have married my daughter to him.

Sheikh Muhammad bin Al-Albani (ra) says that Allah accepted the supplication of the late Haji Sahib, and I got married to his daughter. Allah gave me children from this wife. She was the sole heir to all her father's property. A few years later, she died of divine causes. Sometime after her death, my child also died. Now, I was the owner of all her property, wealth, and that precious necklace. I later sold this necklace for 100,000 dinars.

(Hikayat-e-Sophia)

## **8.12. Hazrat Shah Waliullah (ra) and Najaf Khan**

During the reign of Hazrat Shah Waliullah Muhaddith Dehlvi (ra), logic and philosophy became very important in Indian schools. In these situations, he taught the Quran and Hadith. He translated the Holy Quran into the Persian language. He has written many handy and informative books. He also lived in Haramain Sharif for some time. During the reign of Shah Alum Badshah, Nawab Zulfiqar-ud-Doula Najaf Khan held the position of Iranian Amir al-Amra.

During his tenure, Rafidhiat saw significant development and promotion. Even in Delhi, no head could generally praise the Caliph Rashideen. There was a loud noise of the Taziya warship and Shia rituals and customs everywhere.

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) wrote his famous book "Azala-tul-Khifa." As soon as this book was published, there was an uproar in the Shia community. Amir al-Amra Najaf Khan also got the news of this. He asked him not to write any book that would hurt Rawafidh. He boldly answered that my duty as a scholar is to express the truth with my tongue and pen. So, I can't stop myself from doing this. Najaf Khan was enraged by his answer. He pinched his hands so that he could not hold the pen. Even after this accident, His morale did not drop. He started writing with his students and continued his work.

He died in 1176AH. (Ulama-e-Haqq)

### **8.13. The state of prayer in the company of the Sheikh**

Shah Ismail Shaheed (ra) once prayed a hundred rakats with the intention that no one thought of anything but Allah during the prayer, but the two rakats of the prayer were not such that it could be said that no one thought of anything else in it. He became distraught and appeared in the Hazrat Syed Ahmad Shaheed (ra) service, saying, Hazrat! I prayed 100 rakats, intending to be blessed with at least two rakats, which no one thought of anything else. But every time, some thought came. Now, I am apprehensive about what will happen to my prayer.

Hazrat Syed Ahmad Shaheed (ra) said! It is good that you stand up to pray with us in Tahajjud. So, Shah Ismail Shaheed (ra) intended to offer Tahajjud prayer near the musallah of Syed Ahmad Shaheed (ra). His companionship had the effect that he had not even performed the prostration of the first rak'ah. He felt so sad that he started crying during the prayer and cried so much that it became difficult for him to turn the salaam of the prayer.

If he recited a hundred rakats on his own, nothing could be done, and when he made the intention to pray two rakats with the sheik, he was moved to tears out of fear of Allah.

(Khutbat-e-Zulfiqar)

### **8.14. Sheikh's glances**

Once, Hazrat Shah Abdul Aziz (ra) gave some money to one of his followers and told him to go to the city where women are engaged in prostitution and tell them that the new girl who had come should introduce me to her. He was a great scholar. People knew his piety and religious status. He was surprised and worried when he heard this order from the Sheikh. He took the money unwillingly. But when he came out, he said, I can't do this. He was astonished because he had known his Sheikh for a long time. He was very pious, so what kind of order was he giving?

The next day, when he met the Sheikh, the Sheikh asked if you went there yesterday. He said! No. He spoke! You will also suffer loss and must go today.

When he said twice so firmly, he went there unwillingly. After going there, he said that he introduced me to the new girl who had come. She said yes, a new girl came yesterday. She was exhausted, so we put her to sleep yesterday; today, we introduced her to you.

When that girl appeared before him, Alim saw that she was his daughter whom he had married two days ago and had to go to another city. The groom was going

with his bride and dear relatives, but on the way, robbers robbed everyone, and they also took away the bride and brought her here and sold her. The father should have been informed about this incident. The girl saw her father and hugged him. He said thank you, Abu (father), you came here on time. These people, what wrong they did to me, did not know.

The father got rid of these people and came home with his daughter. He held the feet of his mentor Hazrat Shah Abdul Aziz (ra) and spoke! It is different for the elders who follow the Sunnah. If they say something, there must be some wisdom in it. Your words saved my honor.

(Malfuzat-e-Faqih al-Ummat)

### **8.15. Shah Abu Saeed Gangohi (ra) is an instructive story**

Shah Abu Saeed Gangohi (ra) was the son of Qutb Alum Hazrat Sheikh Abdul Quaddus Gangohi (ra). After his father's death, he went to Balkh to meet his father's caliph, Shah Nizamuddin Balkhi (ra), to bring back from him the spiritual wealth that he had taken from his father to Balkh.

When Shah Abu Saeed Gangohi (ra) started going to the service of Shah Nizamuddin Balkhi (ra) for the pledge of allegiance and Shah Nizamuddin Balkhi Sahib (ra) was informed that the sons of his mentor were coming, he came to a place to receive him. And on reaching there, he took him with great honor and reached Balkh, and on getting there, seated him on the Musnad and himself sat in the place of the servants. He looked after him well during his stay. Finally, when Shah Abu Saeed (ra) asked for permission to return, Shah Nizamuddin Balkhi (ra) offered many Ashrafis. At that time, Shah Abu Saeed (ra) said that I did not need this worldly wealth, nor had I come here for it. I want the wealth that you brought from us.

It was enough to hear that Shah Nizamuddin's (ra) eyes changed, and he reprimanded and said that he should go and sit in the Tawela (A building, shed, or room for horses and cattle) and take care of the hunting dogs and provide for their food and drink. The purpose was that the hunting dogs came under his custody to wash them daily and keep them clean. Sometimes, the bathroom would be cleaned, and sometimes, the sheik would ride a horse while hunting, and he would walk along holding the chain of the dogs. A man was told to bring two loaves of bread from the house to the man who lives in the Tawela. Now, whenever Shah Abu Saeed (ra) was present for service, Shah Sahib (ra) would not even look at him. He used to order people to sit at a distance like the inferior people and did not treat those who came and sat where with love.

After three or four months, Hazrat Shaykh (ra) ordered a Janitress to collect the fecal contents and pass by the madman sitting in the Tawela. So, according to Shaykh's statement, Janitress did the same by passing by him so that some impurity fell on Shah Abu Saeed (RA). Shah Abu Saeed's (ra) face turned red angrily and said, "If I had been in Gangoh, I would have seen you."

Janitress narrated the story to Hazrat Sheikh (ra). Hazrat said that yes, there is a smell of Sahibzada's. Then, he did not hear for two months. He then ordered Janitress to do the same but to deliberately drop some filth on him and listen to what he had to say. So, Janitress again obeyed the order. This time, Shah Abu Saeed (ra) did not say anything but looked at him with a slanting gaze and remained silent, his neck bowed.

Janitress came and asked Hazrat Shaikh (ra) if that gentleman did not say anything today, looked with sharp eyes, and remained silent. Hazrat said that there was still some smell left. Then, after two or four months, he ordered Janitress to drop a bag full of dung on him, so Janitress did the same, but now Shah Sahib had become what he was meant to be. That's why he got scared and began to say indignantly that he helplessly fell after tripping over me and asked if there was any injury. After saying this, he quickly picked up the fallen filth and put it in her basket. Janitress came and told the story of Hazrat Sheikh that today, instead of anger, Mian Ji started pitying me, filled it with filth, and put it in my basket. Sheikh said that the work is done now.

On the same day, a servant sent the sheik to say he would go hunting today and prepare the dogs to accompany him. In the evening, the Shaykh went towards the forest on horseback with a group of Khadim. Shah Abu Saeed (ra) was holding a chain of dogs. The hunting dogs were powerful and energetic, and poor Abu Saeed (ra) became weak and withered, so the powerful dogs could not handle him. Finally, he tied their chain around his waist. When these dogs caught sight of the target, they jumped on it, and Shah Abu Saeed (ra) fell and started crawling on the ground; the dogs were dragging him. Somewhere, a brick was hit, a pebble was chewed, and the whole body bled, but he did not give up. When the other servants stopped the dogs and picked him up, he trembled, thinking that Hazrat would be shocked and say he did not obey the order. Why not stop the dogs?

The exam was intended for the Sheikh, so it was done. On the same night, the Sheikh saw his mentor, Qutb Alum Hazrat Sheikh Abdul Quddus Gangohi (father of Hazrat Abu Saeed Gangohi), in a dream, saying with sorrow, Nizamuddin, I did not take as much hard work from you as you did from my child. As soon as the morning came, Shah Nizamuddin (ra) called Shah Abu Saeed (RA) from the mews, hugged him to his chest, and said, "I brought Faizan of the Chishtiya family from India. You are the only one who can take this Faizan from me to India."

Congratulations, and go home. For this reason, he sent to India after giving the caliphate. There are other stories of such fierce Mujahida.

The Holy Prophet (ﷺ) said to the Companions, "You are in such a time that if you miss even a tenth of the religion, you will perish, but there will come a time when anyone who follows even a tenth of the religion will be saved."

(Mishkout Sharif)

## **8.16. In 1857AD, the history of Nimrod was repeated**

The three most essential things in the British policy to eliminate Muslims and Islam from India were:

1. First of all, finish the Quran
2. Massacre of scholars
3. Ending the spirit of Jihad

The British started following it. Within three years, three lakh copies of the Holy Quran were burnt. Fourteen thousand scholars were killed.

Thomas writes in his book of history that there was not a big tree on either side of the Grand Road from Delhi to Peshawar on which the dead body of a scholar was not seen hanging. Gallows were turned in Badshahi Masjid, and scholars were suspended inside another Masjid.

Thomas writes in his memoirs; I stayed in a camp when I went to Delhi. There, I smelled the stench of burning flesh. I got up anxiously to see what was the matter. When I went behind the camp, I noticed that some British had burnt coals. Forty scholars have been made to stand near these coals without their clothes. They are told that you promise to support us forever, or they will burn you on the coals. When they refused, they were thrown on the coals. The stench of their burning flesh could be felt in the tents. He says that just as these forty scholars were burnt to death, the same was done to countless scholars.

(Khutbat-e-Zulfiqar)

## 8.17. Ebrious of knowledge

It was the last period of the life of Hazrat Shah Waliullah Muhaddith Dehlvi (ra), once his son Shah Abdul Aziz (ra) was teaching the Qur'an, during which he asked for water. A student ran to his house and said Shah Sahib (ra) was asking for water.

When Hazrat Shah Wali Allah (ra) heard it, he took a cold breath and spoke! Alas, the light of knowledge was taken away from my family. The wife said! Yes! Take your time deciding. So, she poured water into a glass and added some vinegar. Vinegar is bitter and does not taste good to drink. The student took vinegar water, so Shah Sahib (ra) drank it and continued teaching the Quran. When he came home after finishing the Qur'an lesson, his mother asked!

Son! You drank water. He submitted! Yes! I had drunk. The mother asked how it was. Requested that mother! I don't know what it was like. Now he asked for Hazrat Shah Wali (ra) Allah! See! Abdul Aziz (ra) was so thirsty for water that he did not detect the vinegar in the water. From this, it was found that he did not do any impoliteness but drank water for his own needs, which was permissible. Otherwise, he cannot teach. Therefore, knowledge and literature have yet to leave our family.

Hearing this, Hazrat Shah Wali Allah (ra) breathed a sigh of relief and prayed! O Allah! I always keep knowledge and literature in my family.

(Heart-wrenching events)

## 8.18. Vision of Hazrat Shah Doula (ra)

An elder named Shah Doula (ra) often used to get flood water in his village. People started building dams on this river. When the dam was built, there was a massive flood of water. People were afraid that the dam would break somewhere. People went to Shah Doula (ra) to pray that the dam should not be broken. He brought a spade and started digging at the place where the dam was in danger of breaking. People wondered what he was doing. In this way, the inverse bond will be broken. When people tried to stop him, he said!

جدھر مولیٰ ادھر شاہ دولہ

"Where Maula is, there Doula is."

If my Lord wants to break it, why should I not? This humility and love of Allah pleased Allah Almighty very much, and the water started to recede slowly, and the village was protected from floods. (Dawa-e-Dill)

## 8.19. The place of Hazrat Haji Imdad-Ullah Muhajir Makki (ra)

Someone said to Hazrat Maulana Ashraf Ali Thanvi (RA) that Allah had given great honor to Hazrat Haji Imdad-Ullah Muhajir Makki (ra) and that great scholars like him were loyal to him. Hazrat Thanvi (ra) got angry and spoke! Your intellect is upside down, and you have said the opposite thing.

Hey, Haji Sahib's (ra) glory has not increased because of us. Still, because of Haji Sahib (ra), Allah Ta'ala has increased our people's glory; otherwise, who would have known Qasim Nanautavi (ra), who would have known Rashid Ahmad Gangohi (RA). It is the blessing of Haji Sahib's (ra) relationship, due to which he got this greatness.

## 8.20. Hazrat Rashid Ahmad Gangohi (ra) and Companionship of Murshid

Hazrat Maulana Rashid Ahmad Gangohi (ra) is considered among the great scholars and founders of Darul Uloom Deoband (India). When he finished his studies, he had a desire in his heart to go to Thana Bhawan and meet the Qutb of the time, Hazrat Haji Imdad-Ullah Muhajir Makki (ra). He went there to ask him to pray for him. After going there, He liked the light environment so much that he decided to stay one day. He visited Haji Sahib (ra) and prayed to him and sought permission to return.

Hazrat Haji Sahib (ra) said, Mian Rashid Ahmad, stay with us for a few days. Hazrat Gangohi (ra) thought for a while and then said! Okay. At night, Haji Sahib (ra) told his servant to place Bhai Mian Rashid Ahmad's (ra) bed near mine. He slept at night with Hazrat Haji Sahib (ra). Suddenly, at night, when he opened his eyes, he saw that it was the time of Tahajjud; someone was reciting Nawafil, and someone was engaged in zikr and Azkars, crying and asking for prayers and prostrating. It was a strange scene. The situation has worsened. He says my soul wanted to lie down and sleep, but my heart said! Rashid Ahmed! If you wish to be among the heirs of the Prophets, the way of the Prophets has been this.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ( ) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ( )

They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. (17) And in the hours before dawn, they were (found) asking (Allah) for forgiveness,

(Surah Al-Zariyat: 17 - 18)

He says that many similar verses started coming to my mind, and related hadiths also started coming to my mind. It became difficult for me to lie on the bed, and I jumped up. I performed ablution and started reciting Nawafil. After that, as others were doing dhikr, I also started dhikr.

After offering Fajr prayer in the morning, I attended the service of Hazrat Haji Sahib (ra) to seek permission to go. Haji Sahab (ra) saw me and spoke! Mian Rashid Ahmed! If you had to mention Zikr, why don't you do it after learning it? I spoke! Hazrat taught me. Hazrat pledged allegiance to me at that time. After pledging allegiance, my condition changed. I have decided that now I will spend forty days here in the monastery of Hazrat Haji Sahib (ra).

I took permission from Hazrat to stay there and started my zikr and Azkars there. Being a scholar, he knew Shariat's orders and followed them to a great extent. Within a month, I reached spiritual heights beyond what I could have imagined. Haji Sahib (ra) also used to test my spiritual abilities from time to time and was happy to see me succeed.

Once Hazrat Hafiz Zamin Shaheed (ra) came to Hazrat Haji Muhajir Maki (ra), and he took great pains to prepare Buffet for him. Haji Sahib (ra) had assigned the duty of Hazrat Gangohi (ra) to take care of his food and needs in every way. Hazrat Gangohi (ra) was engaged in his service with all his heart and soul. When the dinner table was set, Haji Sahib (ra) gave some dal and roti on a plate and told Hazrat Gangohi (ra) that you should go there and eat alone at a short distance. A variety of delicious food was placed on the table, and he was given a roti and dal and seated separately. He was also considered to be a great scholar.

If there were a murid like of today, he would have thought that he was disrespectful in front of everyone and that Muslims are eating chicken and feeding us thin lentil bread. But he was also mujahid of the path of behavior; he took roti and dal and started eating separately, and there was no wrinkle on his foreheads.

Then after a while, Hazrat Haji Sahib (ra) said a little angrily! Mian Rashid Ahmed! My heart wanted to keep you even further away. I have done you a favor by sitting nearby. Now, think that one has been given lentils to eat, and now he humiliates himself in front of everyone. This inflamed a commoner's Nafs (soul), but Hazrat Gangohi (ra) remained silent. Haji Sahib (ra) started noting his facial expression after speaking so harshly that there was no sign of displeasure in it.

Then Hazrat Gangohi (ra) said! Hazrat! You are right; I couldn't even sit in your shoes; it is your favor that you have kept me with you.

When the feast was over, and everyone sat comfortably, Hazrat Haji Sahib (ra) got up and went to Hazrat Gangohi (ra) and picked him up and put him on his chest in front of everyone, and gave him permission and caliphate.



Now that Hazrat Haji Imdad-Ullah Muhajir Makki (ra) gave him the caliphate, he was surprised and said, Hazrat! I do not find anything in myself that would give me the caliphate.

Haji Sahib (ra) said! This caliphate has been given to you because you do not see anything in yourself; if you see excellence in yourself, then you will never get a caliphate.

Hazrat Rashid Ahmad Gangohi (ra) returned to Gangoh and started his work here. After two years, Hazrat Haji Imdad-Ullah Muhajir Makki (ra) came to Gangoh, then Haji Sahib (ra) asked Hazrat Gangohi (ra) one thing!

Mian Rashid Ahmed! Tell whether you felt any change in yourself before and after taking Bayat.

Hazrat Gangohi (ra) thought for a while and then said! I noticed three changes in myself.

1. Before the pledge of allegiance, I often had problems during my studies and the margin for them. It had to be seen, the explanations had to be seen, and one had to work very hard, so the forms were removed. Now, since the pledge of allegiance has been given, the forms do not appear, and if any thoughts arise, they will automatically go away. Allah answers in the mind.
2. That the affairs of the Shariah became the affairs of nature. That is, to follow whatever the rules of Shariat are now, the Nafs do not have to prepare; the heart spontaneously follows them.
3. That there is no hesitation in speaking the truth in the matter of religion. Now I have someone to blame who does not care about blame.

Haji Sahib (ra) further said! There are three levels of religion:

1. **The first level is knowledge:** the perfection of this knowledge is that there is no contradiction in the texts of Sharia. If this is the condition, then knowledge is perfect.
2. **The second action is** its perfection, which is that the abominations of the Shariah become the abominations of nature. From these things, Shariat should also be disgusted by nature; this is the perfection of action.
3. **The third is sincerity:** a person who acts purely for the sake of Allah should not care about someone who blames him and doesn't expect praise. People's praise and blame are equal in his eyes. This is the perfection of sincerity.

Congratulations to you. Allah Ta'ala has given you perfection in knowledge, perfection in action, and sincerity in what you did. (Tazkirah-tul-Rashid)

## **8.21. Don't say bad to those who say bad things**

Hazrat Khwaja Fazl Ali Qureshi (ra) used to stay in the Khanqah of Miskeenpur from far and wide and worked hard on his heart in self-purification and behavior. It was his custom that in the morning when he used to go for ablution, on his way back, he would collect some wood from the forest so that the dry wood would be used in the cooking fire. Other people saw him doing this for the monastery and used to bring little lumber for burning.

One of his followers, Hazrat Abdul Ghafoor Madani (ra), used to bring a massive bundle of wood when he went to the forest. People laughed at him and said that Hazrat Khawaja Fazl Ali Qureshi (ra) kept a donkey. When this matter reached Hazrat Khwaja Fazl Ali Qureshi (ra), he called Hazrat Abdul Ghafoor Madani (ra) and said that you should bring so many bundles of wood from the forest to get just a little.

Hazrat Abdul Ghafoor Madani (ra) submitted! I do this work with my passion, Hazrat. I don't have any difficulty; I like it, so I want to participate in this good work. Hazrat Khawaja (ra) said that the locals here are ignorant; they do not know your values, so they talk directly.

Hazrat Madani (ra) asked! What are they talking about me? Hazrat Khwaja (ra) said! When you are bringing such a big bundle of wood on your head, they point and say, "Look, Pir Qureshi has brought a donkey from Khorasan."

Hazrat Abd al-Ghafoor Madani's (ra) modesty was such that he said, instead of disapproving! These people know me and, therefore, call me a donkey.

(Khutbat-e-Zulfiqar)

## **8.22. Hazrat Maulana Qasim Nanautavi's (ra) contentment**

When a person trusts in Allah and is unconcerned with the people of the world, the world follows him. Hazrat Maulana Qasim Nanautavi (ra) used to say that a person who offers me a gift of needy understanding, my heart does not accept this gift. However, if someone makes an offering as a Sunnah, I will get it. Once, a man came and offered me a gift. The person wants to show me a favor and give me a gift. I refused to accept the gift. But that man kept insisting on accepting the offer. When he didn't stop, I scolded him and forbade him.

Seeing his glory, that person retreated. When he started to leave the masjid, his eyes fell on Hazrat's shoes. He thought I put this money in his shoes, and when he came out and wore them, he would see the money in them and keep it. After

some time, he finished and started to leave the masjid, and when he put his foot in his shoes, he felt something held in it. He bent down and saw that there was money in it. He understood that the same person must have kept this money. He called all the people in the masjid and showed everyone and spoke! Earlier, we used to hear. Today, we have seen with our own eyes that the person who stumbles in the world, the world, comes in his shoes.

(Heart-wrenching events)

### **8.23. Hazrat Qasim Nanautavi (ra), a follower of the Sunnah**

Hazrat Qasim Nanautavi (ra) loved the Prophet ﷺ so much that he did not leave even a small Sunnah. Once, the British government issued his arrest warrant. When he found out, he went into hiding and came out after three whole days.

People asked him why the British were looking for you and why he came out and stayed hidden for a few more days. He spoke! I thought about the life of my master; I saw him hiding in the cave for three days, and I was also absent for three days. After that, I came out; now, if the British catch me, I can even offer my life. But Sunnah cannot work against it. (Heart-wrenching events)

### **8.24. The asceticism and contentment of Hazrat Qasim Nanautavi (ra)**

A Nawab built a seminary in Bahawalpur. He told the local scholars I would make the building, but how would it be inhabited? The scholars said that we would notify you about a personality. If you bring him here, the seminary will go. Nawab Sahib said you should identify the diamond, and we will determine its price. We will get it here at any cost.

So, when the building was ready, Nawab Sahib asked the scholars who was the one whom they wanted to bring here. He said a scholar in Deoband, Qasim Nanautavi (ra), teaches in a Madrasa there. Nawab asked how much salary he got there. People said that it would be four or five rupees. That was the salary in those days.

Nawab Sahib said to go to him and tell him to teach in our Madrasa, and I will give him a salary of one hundred rupees. Nawab thought they were four to five rupees and a hundred rupees. Who wouldn't want to take up such a great offer?

So, the scholars there came happily to Hazrat Maulana Qasim Nanautavi (ra) at Deoband. Maulana Qasim Nanautavi (ra) took good care of these scholars. They told the good news of Nawab Sahib and asked him to come along. Hazrat

Nanautavi (ra) said! The thing is that here my salary is five rupees. Of these three rupees are my monthly expenses, and I give two to charity. If I go there, my expenses will be only three rupees. I must search for the remaining ninety-seven rupees to distribute among the poor all day. Then I won't be able to study so I can't go there. It was such an argument that the tongues of these scholars became stopped. It is called asceticism.

(The Ascetic Life of Akbar)

## **8.25. Twenty-two years after Hazrat Gangohi's (ra) Takbir Tahrimah passed away**

Hazrat Maulana Ashiq Elahi Meeruti (ra) writes that it has been two years since Hazrat Rashid Ahmad Gangohi (ra) left this world. Allah willing, only a few events will be able to be found in which it is proved that your prayer is canceled laziness with the congregation or even the slightest neglect of any Shariah work.

When he came to the Dastarbandi (Graduation) meeting of Darul Uloom Deoband, probably during the Asr prayer one day, such a coincidence happened that Maulana Muhammad Yaqoob Sahib (ra) stood on the prayer mat to lead the prayer. Due to the crowd and the abundance of people shaking hands, he was late attending the prayer, and the recitation began. After greeting him, when people saw him, he was very depressed and sad, and he was saying these words with sadness that today, after twenty-two years, my Takbir Aula passed away.

Jalil-ul-Qadr Tabei Imam Amish's (ra) Takbir Tahrimah did not die for almost seventy years. Imam Amish (ra) was a great Muhaddith of his time. He used to live in Kufa. He died at the age of 87 in 148AH.

(Tazkirah-tul-Rashid: Vol. 2 p. 16)

## **8.26. Don't still eat good food**

Hazrat Maulana Rasheed Ahmad Gangohi (ra) was once the guest of Maulana Hakeem Moinuddin Nanautavi (ra), the son of Maulana Yakub Nanautavi (ra). Hakeem had nothing to eat. His family was also starving. Hakim Sahib said! Some people here want to invite you. Should I talk to them? Hazrat Gangohi (ra) said! I am your guest; what is your situation? The same is true in my situation; do not say anything to anyone. All were starving until the evening.

In the evening, a patient came to Hakeem Sahib, and Hakeem Sahib treated him and gave him medicine. In gratitude, he gave eleven rupees to Hakeem Sahib.

Hakeem Sahib (ra) told Maulana Rasheed Ahmad Gangohi (ra) that Hazrat! Now Allah Almighty has sent sustenance, and I will cook food with a little effort. Hazrat Gangohi (ra) also forbade that you should not suffer, but he did not obey and said that he had been hungry all day, and now that Allah has given him, why should he still eat good food?

(Stories of the ancestors)

## 8.27. The incident of the follower of Hazrat Thanvi (ra)

Hazrat Maulana Ashraf Ali Thanvi (ra) was a follower whom Hazrat had given caliphate. He was also allowed to pledge allegiance and exhortation. Once, he traveled and came to the service of Hazrat-Wala. His child was also with him. Hazrat asked him how old the child was. He said that he is thirteen years old. Hazrat Sahib (ra) asked him you have come from a train journey. Did you take half or full tickets for this child? He said that Hazrat had taken half the ticket. Hazrat said! How did you get half a ticket when older than twelve years has a whole ticket? He said that this is the law. My child looks young, so I took half a ticket.

Hazrat said! اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

You still need to catch the wind of Tasawwuf and Tariqat. You still don't realize that the journey you made the child is forbidden. At the same time, the law is that a child above twelve is charged an entire ticket, and you took half. It meant you embezzled half of the railway money and stole. A person who steals and usurps has no place in Tasawwuf and Tariqat. Therefore, your caliphate and permission to pledge allegiance is withdrawn from today.

Therefore, the caliphate was taken away from him. However, he was entirely on the Tariqat in his duties, rituals, worship, and Nawafil, Tahajjud, and Ishrak. But the mistake that the child's ticket was not completed, his caliphate was lost. Hazrat Wala instructed all his disciples and relatives that whenever they travel by train, if their luggage is more than the amount, get it weighed and pay the fare for the excess baggage.

There is an incident of Hazrat Thanvi (ra) that once he reached the railway station to travel, the time for the train was near. He took his luggage and called the office where the luggage was weighed. He stood in line to get the goods weighed. By

chance, the guard accompanying the car came; he knew Hazrat. He asked Hazrat. Hazrat! How are you standing here?

Hazrat said! I am here to weigh the goods. The guard said that you don't need to get the luggage weighed. No problem for you, I am going in the car. You don't need to pay extra rent.

Hazrat asked. How far will you go with me? The guard named a station. Hazrat asked what would happen after that. After this station, another guard will come; I will tell him that this is Hazrat's stuff and not to question him. Hazrat asked how far he would go with us. So, this guard said that your station will come before that.

Hazrat said! I will go further. That is, I will go to the grave, and I will go to the hereafter. Which guard will accompany me there? When asked hereafter, give me an account of my journey in a government vehicle without paying for the goods and the theft. So which guard will help me there?

So, it became known that when someone was getting his luggage weighed at the railway station office, people understood that this person was going to the Thana Bhawan station and was one of Hazrat Thanvi's (ra) relatives.

(Islahi Khutbat)

## **8.28. Acceptance of damaged Coins**

Hazrat Usman Khairabadi (ra) passed as a great Wali Allah. He had a shop. He had a habit that when a customer gave him a damaged coin, he would identify, keep, and give him a deal. Coins made of silver were used during this period. Even in this period, people used to make fake coins. When Hazrat Usman Khairabadi (ra) came the last time, he took many counterfeit coins and prayed to Allah.

Ya Allah! I have been accepting people's wrong coins all my life, so please take my wrong actions. Subhan Allah! Divine love also has such colors.

(Khutbat-e-Zulfiqar: Volume 3, page 85)

## **8.29. The blessing of divine love**

Sheikh Abdul Wahid (ra) says that once I prayed, O Allah! Make me meet the one you want to be my companion in Paradise. He says I had a dream in which I was told that a woman from Abyssinia would be your companion in heaven. So, I walked towards this town. Arriving there, I asked the villagers about this woman!

They said that the woman used to herd goats; at that time, she must be herding goats somewhere outside.

Sheikh Abdul Wahid (ra) walked towards the place he told. He speaks! I came out of the village and saw goats grazing in one place. All are together in one place, not even running here and there, and a woman is praying under a tree. I saw some wolves sitting on the pasture's edge where the goats were grazing. Because of these wolves, those goats were not moving around. When this woman greeted me, she looked at me and spoke! Abdul Wahid (ra)! Allah Ta'ala has made the promised place of meeting in heaven. How did you come to meet in this world?

I said that I had prayed, which was accepted by Allah, the Highest. I want to ask you one thing: I have never seen such a scene before you are praying, goats are grazing, and wolves are also sitting nearby. They are not saying anything to the goats. I do not understand this mystery.

She said Abdul Wahid (ra)! It is easy to understand that I made peace with the Lord from that day. The wolves made peace with the goats. It is known that "فأذكروني" means that O people! You reconcile with me; I will reconcile the creatures with you. (Khutbat-e-Zulfiqar)

### 8.30. The love of Hazrat Maulana Hussain Ahmad

#### Madani (ra) with the Prophet (ﷺ)

Hazrat Maulana Hussain Ahmad Madani (ra) used to teach in Darul Uloom Deoband (India). He used to get so much salary that it was difficult to live. Whatever was found was used for household needs. For this reason, he could not perform Hajj at that time. He told me that he used to be very restless during the days of Hajj. Sometimes, he would go here and go there, even at the dinner table; sometimes, he would get an idea of what the lovers would be doing, so he would stop eating and start sighing. He used to call those who went on Hajj lovers. He used to say that one day, Hussain Ahmed (ra) would also be blessed to visit this place. Once he was sleeping, his eyes opened, and he could not sleep again. He was in trouble. In this situation, he looked up to the sky and spoke! O Allah! What will your lover be doing? I wish Hussain Ahmed would have been counted among them.

Then, there came a time when the doors of the Haram were opened for him. He used to sit in the Haram and teach Hadith for eighteen years. When he used to teach Hadith, he would sit in such a way that Mawajah Sharif was right in front of

him. The teacher who teaches hadith while narrating the hadith says that the Messenger of Allah ﷺ said! But when he was teaching hadith, he used to say!

He was said this Prophet ﷺ! When he finished his education, many people saw that he used to clean the Holy House with his beard after Isha or before Tahajjud in the dark of night.

(Heart-wrenching events)

### 8.31. The companionship of Jigar Moradabadi (ra) and Hazrat Thanvi (ra)

Jigar Moradabadi (ra) was a very famous and highly regarded poet. In the beginning, his life was very careless. He used to drink a lot. His friendship was with Hazrat Khwaja Azizul Hasan Majzoob (ra). Hazrat Majzoob (ra) held the position of Collector in the Education Department. He had a very virtuous personality and maintained a high position in Tasawwuf. Hazrat Maulana Ashraf Ali Thanvi (ra) was also authorized as Khalifa. He was highly educated and worked at a very high government post, but because of the Hazrat Thanvi (ra) company, he became a dervish. He was also an excellent poet.

Ustad Jigar Moradabadi (ra) was impressed by his poor life once he said to him! Sir! How did you miss tar, Mr.? He spoke! By going to the Thana Bhawan.

Jigar Moradabadi (ra) said that sometimes I will go too. Hazrat Majzoob (ra) said! Very good. Now Hazrat Khawaja (ra) started working on him. He started narrating stories about the company of Siddiqeen.

Once, Jigar Moradabadi (ra) heard that Hazrat Majzoob (ra) was enthusiastically reciting strange poems. He spoke!

پنشن ہو گئی ہے کیا بات ہے اپنی  
اب دن بھی اپنا اور رات بھی اپنی  
اب اور ہی کچھ ہے میرے دن رات کا عالم  
ہر وقت ہی رہتا ہے ملاقات کا عالم

Pension has been done, what's the matter with me  
Now the day is ours, and the night is ours  
Now, something else is the world of my day and night  
There is always a world of meeting

When he heard these verses, he thought his heart was filled with divine love, so what would happen to his Sheikh? So, he expressed his intention to Hazrat Majzoob



(ra) to visit Thana Bhawan and meet Hazrat Ashraf Ali Thanvi (ra). Hazrat Majzooob (ra) was very happy and asked when do you intend to go. Jigar Moradabadi (ra) said I am ready to go but have one condition.

He asked! which one

Jigar (ra) said that I would go there and drink alcohol because I can't live without it.

Hazrat Majzooob (ra) said! For this, I can tell you something only after talking to Hazrat. Hazrat Khawaja (ra) said to Hazrat Thanvi (ra) that my friends also want to meet you, and it is such a thing.

Hazrat Thanvi (ra) said! Bro! A monastery is a public place; we cannot allow him to sit there and drink alcohol because alcohol is a sin. However, I will make him stay in my house because the guests can fulfill their every habit so that he can sit and drink there. Hazrat Khwaja (ra) told Jigar Sahib (ra) this, and he got ready to go. On reaching there, he lost consciousness when Jigar Sahib's (ra) eyes fell on Hazrat Thanvi (ra). He said to Hazrat Thanvi (ra) that I had come to offer three dual.

Hazrat asked! Which one? He said that the first is that I should stop drinking alcohol, the second is that I should grow a beard, and the third is that my end should be on faith.

Hazrat Thanvi (ra) prayed three prayers for him; by Allah's grace, he repented from alcohol and kept his beard. Allah hopes that his end will also be on faith. Shaikh's company brings color. With this love and devotion, he established a relationship of allegiance with Hazrat Thanvi (RA), and when he returned, his life was different.

(Heart-wrenching events)

### **8.32. The whole family became Muslim due to the morals of Amir-e-Shariat Hazrat Attaullah Shah Bukhari (ra)**

Maulana Nurul Hasan Bukhari (ra) writes that Hazrat Attaullah Shah Bukhari (ra) narrated this story to himself.

Once, Hazrat Attaullah Shah Bukhari (ra) was participating in the Khair al-Madaris Jalandhar (India) meeting, he laid a food table. When the Hazrat Shah Sahib (ra) sat on the table, he saw a sweeper before him. Hazrat Shah Sahib (ra) said to him, "Brother, come and eat." He submitted that, yes! I am a sweeper. Shah Sahib (ra) said in a painful tone! You are human, and you will feel hungry. After saying this, he got up, washed his hands, and sat down with him. He shivered and said, "Yes, I am a Bhangi (sweeper)." Shah Shah Sahib (ra) took a piece, soaked it in broth,

and put it in his mouth. When some of his hijab was removed, so Shah Sahib (ra) put a potato in his mouth. When he bit half of the potato with his teeth, he ate the other half himself. Similarly, when he drank the water, he drank the remaining water himself—time passed. He finished eating and disappeared. He was moved, he cried a lot, and his condition changed. At the time of Asr, he brought his young wife with a child in her lap and spoke!

Shah sahib (ra)! For the sake of Allah, teach us the word (Kalima Shahadat) and make us Muslims. Both husband and wife converted to Islam.

(Bukhari's Talks, p. 29-30)

### **8.33. Strange forgiveness of two enslaved people**

Hazrat Qari Tayyab (ra) narrated this incident, and this incident was also written by Hazrat Khawaja Nizamuddin Auliya (RA) in "Fawad al-Fawad."

When Allah is taken into account on the Day of Judgment, those who do not have good deeds and commit sins will be ordered to go to hell.

There will be two people among them who will be ordered to go to hell. When Allah Ta'ala asks them to go to Hell, one of them will immediately run towards Hell, and the other will stroll and will stop and look back. After some time, Allah Ta'ala will call both of them. Allah Ta'ala will say to the fugitive that when We ordered you to go to hell, why did you run towards it?

He will say that, Ya Allah! In the world, I was neglecting to follow your orders. Now, when I was ordered to go to Hell, I thought that here I should immediately follow the order of Allah Almighty, so I started running towards Hell.

Allah Almighty said! You respected my order, go; I have forgiven you, and you can go to heaven. Then He will ask the other man, why were you going slowly and looking back? What is the reason for this?

He will say, O Allah! Your mercy was with me throughout my life; I used to commit sins in the shelter of this mercy. I am never disappointed by your mercy. I was still not disappointed in Your mercy, so I strolled and turned around to see that Your mercy was excited and issued an order to forgive me.

Allah Almighty said! You had so much faith in my mercy, so I forgave you and opened the gates of Paradise for you, so enter it.

## **8.34. The company of Mufti Muhammad Hasan (ra) and Hazrat Thanvi (ra)**

Hazrat Maulana Mufti Muhammad Amritsari (ra), the founder of Jamia Ashrafia Lahore, is a notable disciple of Allama Anwar Shah Kashmiri (ra) and among the caliphs of Hazrat Maulana Ashraf Ali Thanvi (ra). He was born in 1878AD and died on 12<sup>th</sup> Dhuel-Hijjah 1380AH, corresponding to 1961AD. He studied at Darul Uloom and started teaching there until he became a teacher of hadith.

What will be the position of the teacher who is the teacher of Hadith in Darul Uloom Deoband? He greatly desired to pledge allegiance to Hazrat Thanvi (ra). He wrote several letters to Hazrat Thanvi (ra), but Hazrat replied, Mufti Sahib! The primary purpose of allegiance is love and devotion; if you already have that, there is no need to pledge allegiance. So, he avoided it. Hazrat Thanvi (ra) avoided him whenever he wrote similar letters. Mufti Sahib's insistence increased, and Hazrat Sahib's refusal.

Mufti Sahib (ra) had decided to stay only after receiving the oath of allegiance. Mufti Sahib (ra) said that even if I come to Thana Bhawan once, I will only return by taking the oath. He said I want to be your slave so that I can be included in the list of your servants and slaves on the Day of Resurrection. Thinking this, Mufti Sahib (ra) reached the service of Hazrat Thanvi (ra) and asked him to pledge allegiance to me.

Hazrat Thanvi (ra) said I can pledge allegiance to you under three conditions. He said that I accept all your conditions.

In today's era, if someone is told that these are the conditions for pledging allegiance, the murid will say that this person is very arrogant. He will never think there is a warning for us; we will be cured, and our Nafs (souls) will be given medicine. No! First, they do not come to firm believers; when they do, they explain the situation and then advise them on the answer. If they say I recommend you, do not give me this advice. This is the situation of today's disciples.

Hazrat Thanvi (ra) said that my first condition is that my language is Punjabi, and many Arabic words can only be pronounced correctly if they are learned properly. So, you know tajwid and recitation from a good reciter. You can even recite all five prayers with Masnoon recitation.

Mufti Sahib (ra) said that I am present.

Explaining the details of the second condition, he said! Mufti sir! You have read so-and-so books by a non-simulator, and the germs of non-simulation do not leave the mind quickly. Now, you will read these books in Darul Uloom with the regular

students and read them from the teacher. He made a strict bet to sit and read with the students. You were a mufti who could sit and read separately. But no! Rather said! In the Darul Uloom in which you are a teacher, sit in a congregation with the students of the same Darul Uloom and read from the teacher in the same way as the students read so that the effects of non-muqallid due to reading from teachers of the right faith will disappear.

Mufti Sahib (ra) said that I also accept your condition.

The third condition is that you allow me to ask your wife some questions about your private life in private.

Mufti Sahib (ra) also agreed to this condition, and then Hazrat pledged allegiance to him.

Mufti Sahib (ra) says that if Hazrat had given the fourth condition that you have to sit in the smelly and dirty place of the toilet from morning till noon, then I would have accepted this condition too because I wanted to get rid of my bad smell.

(Heart-wrenching events)

## **8.35. High level of honesty**

Hazrat Maulana Khair Muhammad Jalandhari (ra) was once teaching Hadith. At one time, such a problem arose during teaching that he could not understand the solution. If there were a worldly teacher of today, he would have gone round and round, but those gentlemen used to be honest. It is an intellectual betrayal if the teacher has a problem in his mind, does not understand the answer, and does not tell the students.

These gentlemen did not do this betrayal. So, he told the students without hesitation that this problem was occurring at that point, but the solution needed to be understood. The students remained silent for a long time, and Hazrat remained silent. He read it repeatedly, sometimes turning the pages and sometimes looking at the margins. But no solution could be understood. He even said I didn't understand the matter; let me ask so and so, Maulana Sahib. He had been a disciple of Maulana Sahib. Hazrat took the name in front of his students that I was coming to ask him. A student ran to Maulana Sahib before he got up and told him that Hazrat Jalandhari (ra) was coming to ask him a problem. He immediately closed his books and attended to him before he went there. And came and said that Hazrat has reminded me.

Hazrat saw him and spoke! Yes. I need help understanding this and seeing what the solution is. He read it and understood it but spoke like this. Hazrat! When I used to study with you while teaching us this lesson, you described this place and gave this description. He did not attribute this knowledge to his ability or intelligence. Shaitan whispers that now you have become so big that even teachers come to learn from you. But they were accompanied and trained by elders; this is called Tasawwuf.

(Heart-wrenching events)

### **8.36. The pleasures of heaven in the world**

Hazrat Maulana Ahmad Ali Lahori (ra) belonged to a Sikh family. He became a Muslim after reading the Word (Kalema Shahadat) in his early youth. After becoming a Muslim, he came to Deoband and enrolled in Darul Uloom. He used to read so much that he soon became Sheikh Al-Hadith.

Hazrat Maulana Ahmad Ali Lahori (ra) himself narrates the incident that the family members told my father-in-law about. Now that your daughter has become young find a relationship for her. He was pious, so he went to different Madrasahs to find an excellent, holy, and suitable boy to marry his daughter. In this search, he reached Darul Uloom Deoband. One day, when he saw the Hadith group, his eyes fell on a boy. He asked Hazrat Sheikh Ul-Hind Maulana Mahmood Hasan (ra) who is this child. He said that he belonged to a Sikh family, and now he has become a Muslim and studies with us. He asked! Is he married?

Sheikh Al Hind (ra) said! No. He asked if he wanted to get married. Sheikh Al Hind (ra) called me and asked if I wanted to get married. I spoke! Hazrat! I am a Muslim, and my entire family is Kafir; now, who will give me a daughter alone? He said that if someone gives a daughter, then what do you think?

I spoke! Then, I will fulfill the Sunnah of the Prophet ﷺ. My father-in-law, sitting with Hazrat, said, "Tomorrow evening at Asr time, you will come and get married."

Hazrat Maulana Ahmad Ali Lahori (ra) says that I was surprised at Allah's wisdom and how He blesses His servants. After that, I went to my friends and told them that tomorrow was my wedding. He started talking to me jokingly about love. After a long time, a friend said that your clothes are dirty and you don't have any other clothes apart from them, so what will you do? Another friend said to borrow a dress from a friend, wear it to the marriage ceremony, and return it later. I noted that my self-respect does not allow it. Whatever I am, I will not borrow clothes from anyone and wear them.

I could wash it and wear it. The next day, I tied a dhoti with a cloth, washed my clothes, and dried them. It was winter weather, there were clouds, and the wind was blowing cold, so my clothes were not drying as time came. I started waving the clothes in my hands, and at the same time, I was asking Allah Almighty to say, Ya Allah! Quickly dry these clothes. Asr prayer was called, and my clothes were not dry. I came to the masjid wearing those wet clothes.

My father-in-law saw that I was sitting in wet clothes, and these were the same clothes I was wearing yesterday, so he understood that I had no other clothes but did not say anything. Despite this, he married his daughter to me. After some time, the departure took place. He had already seen my financial condition; my wife had also come. I had graduated from a madrassa, but an earning process had yet to start. Sometimes I got food and sometimes not, but my wife never complained to me.

After some time, the bride went to meet her parents and asked! How are you, how did you find your new home? The wife was also religious and a good follower of Allah. She spoke! Mom! I used to think that I would go to heaven after death, but I will go to heaven alive. Some women are the ones who make the house a paradise. This woman was married to a heavenly man whom she recognized.  
(Khutbat-e-Zulfiqar)

### **8.37. Role of Mufti Lutfullah (ra)**

Hazrat Mufti Lutfullah Saharanpuri (ra) is considered one of the great elders of Darul Uloom Deoband. Once, he was going to a wedding with his family, and all the women were sitting in the veil. Children accompanied the women, and you sat with the men on the second ride. On the way, they came to a deserted place where robbers were hiding, and they surrounded them. The robbers said we had looted all the goods and would spoil the honor. Mufti Sahib (ra) said that we give you all our wealth. You let us and our women go with respect. The leader of the bandits agreed to this.

Mufti Sahib (ra) asked all veiled women to remove all their ornaments. Those women were also virtuous. They took off all their jewelry and handed it to them when they heard the order.

Mufti Sahib (ra) tied them in a cloth, made a bundle, and handed them to the robbers. He said that we had handed over all the jewels that we had. Do not tarnish the honor of our women and spare our lives. The robbers saw that they had tied all the goods in a bundle, so they said, "Let's go."

They had gone a little further when his daughter said that I had left a ring on one of my fingers, which had been left over from giving it to robbers. He immediately stopped the ride, took the ring from his daughter, and ran towards the robbers. The bandits became cautious when they saw a man whom we had just robbed running towards us. When he came near, there were tears in his eyes, and he said to the robbers we told you that we had given all the jewels to you people, but by mistake, this one ring was left; keep it.

When the leader of the robbers heard this, a wave ran through his body, and he began to sweat and speak. He is such a good and honest person that he cares about even the most minor things. We have also read the word, but we do not hold the honor of this word. He said that my whole life was spent robbing people and defaming their dignity. I am very sinful. Forgive me and return all their looted property to them and said, tell me in such a way that Allah Almighty will also forgive me.

(Heart-wrenching events)

### **8.38. Hazrat Maulana Ashraf Ali Thanvi (ra)**

Hazrat Maulana Ashraf Ali Thanvi (RA) says that once my wife started going somewhere, she told me I had reared chickens at home and would feed them on time. I spoke! Fantastic, and then I got down to business. Meanwhile, I forgot about the chickens. I was not writing the article when I sat down to write the commentary. I needed help understanding what to write. I was praying to Allah Almighty that O Allah! Insert the article on me, but the heart seemed closed entirely. There was no flow. After a long time, I must have done something wrong, which is why this warning came.

I began to wonder what the sin I am losing consciousness of today could be. Suddenly, I realized they would be starving if I hadn't fed the chickens. I immediately got up and gave them grain and water. The essays started coming to me when the chickens ate the grain and drank the water. I thanked Allah and started writing the commentary. Because of me, the chickens suffered, so Allah Ta'ala withheld the knowledge of His knowledge from me.

(Barkat-e-Duaa)

### **8.39. Don't be afraid of ideas**

A gentleman came to the service of Hazrat Dr. Abdul Hai (ra) and asked! Hazrat! I am apprehensive because my prayers are of no use; when I prostrate, my mind is crowded with such sensual and carnal thoughts that Alaman. What will happen to my prostration? It is equivalent to such a collision. I am apprehensive about how to get rid of this problem.

Hazrat said! What kind of prostration do you think is the prostration you do?

He spoke! Hazrat! It is a very impure and dirty prostration because it contains impure and sensual thoughts.

Hazrat said! Allah Ta'ala should not perform this impure and dirty prostration. Because for Allah Ta'ala, there should be a pure and high kind of prostration, and this prostration is contaminated, so do it in front of me.

He spoke! Hazrat! Heaven forbids! How can I prostrate before you?

Hazrat said! OK! It came to know that this prostration is for this caste. This forehead cannot be bowed before anyone else. How dirty and sensual thoughts are not coming in this prostration, but this forehead will be turned to him.

Therefore, this Sajdah is for Allah alone, and if wrong thoughts are coming unintentionally, then, In-Sha-Allah, they cannot spoil anything for you. Allah Ta'ala forgives them.

(Molecular Events)

### **8.40. Advice of Hazrat Thanvi (ra) to Hazrat Sulaiman Nadvi (ra)**

Syed Sulaiman Nadvi (ra) appeared in the service of Hazrat Maulana Ashraf Ali Thanvi (ra). At that time, Syed Sahib's (ra) fame was heard all over India. He was the author of Seerat-ul-Nabi ﷺ, a researcher, and a famous and well-known political personality. Hazrat Nadvi (ra) says that when I started to leave Hazrat Thanvi (ra), I noted that Hazrat! Please give me some advice.

Hazrat Thanvi (ra) said! I prayed to Allah Almighty that O Allah! There are so many great scholars, and they are asking me to advise them. Ya Allah! Put something in my heart that is beneficial for him.

At that time, something came to my mind. I told him! We have only one thing, first and last, to erase ourselves.



Hazrat Syed Sahib (ra) says! Saying this, Hazrat Thanvi (ra) jerked his hand. That shock hit my heart so much that at the same time, I burst into tears.

Hazrat Dr. Abdul Hai (ra) used to say that after that, Syed Sulaiman Nadvi Sahib (ra) erased himself in such a way that I have not seen an example of such a great scholar erasing himself in such a way. One day, I saw Syed Sahib (ra) straightening the attendees' shoes outside Hazrat Thanvi's (ra) assembly.

(Unusual events)

## **8.41. Not allowed to do so**

Someone asked Hazrat Shah Yaqoob (a), the President of Darul Uloom Deoband, if British domination was increasing. Can the people of Allah do nothing?

He spoke! It is simple to avert the hymn (Tasbih) that their throne will be overturned. But it is not allowed to do so from above.

Hazrat Khwaja Abdul Malik Siddiqui (ra) used to say! If I were to pay attention to the whole city, I would be in agony, but I am not allowed to do so.

(Unusual events)

## **8.42. How do we get the coolness of faith?**

Hazrat Maulana Shah Abrar-ul Haq Sahib (ra) once sat in a car to go somewhere. It was boiling, and the wind was blowing. Hazrat said to turn on the air conditioner, which was turned on, but the car did not get cold; then, Hazrat noted that your air conditioner was faulty. Why is it not getting out? The driver said that maybe one of the car's windows was open. I saw that the glass on one side was empty, through which the outside heat was coming in. When the glass is made close, the car cools quickly and is protected from heat.

Hazrat said! Even with the AC on, the car did not cool because one of its windows was slightly open. Similarly, if the glass of eyes, ears, tongue, etc., is available, the coldness of faith cannot enter the heart. Therefore, if you want the cooling of faith, you must ban the eyes, ears, etc., and keep them closed from unnecessary things.

(The faith-inspiring events of the righteous Salaf, p. 805)

## 8.43. Hazrat Mufti Mahmood's (ra) reasoning from the Qur'an on the proof of walkout

Once Hazrat Mufti Mahmood (ra) walked out of the National Assembly. Maulana Ghous Hazarvi (ra) asked sarcastically while laughing. Is there any proof of Mufti's walkout in Islam? Mufti Sahib (ra) replied directly! Yes! The evidence of this is in the Quran.

Then read this verse:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ  
وَإِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ( )

And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance, sit not you in the company of those people who are the Zalimeen (polytheists and wrong-doers).

(Surah Al-Anam: 68)

Maulana Hazarvi (ra) became silent after hearing this, and after that, he never objected to Mufti Sahib (ra) on the occasion of a walkout.

(Biography of Quaid Millat: p. 303)

*Pearl of Great Price*

A PERSON WHO, WITHOUT  
FOLLOWING THE SUNNAH  
THINK HIMSELF  
SAHIB-E TARIQAT,  
HE IS A LIAR BECAUSE IT IS  
IMPOSSIBLE TO GET  
TARIQAT WITHOUT SHARIAH

*Hazrat Ba Qazid Bastami (ra)*

(Golden words)

Hazrat Junaid Baghdadi (ra) said!  
Nafs' doubts are, therefore, intense  
that evil thoughts are removed  
by reading La Hawoal...  
But it is tough to remove Doubt.

Hazrat Abu Is'haq Ibrahim bin Khawas (ra)said!  
**One does not become a scholar due to an excess of  
knowledge**  
**Instead, a scholar acts according to his knowledge**  
**By following the Sunnah, one is actively involved in  
following the Sunnah**  
**No matter how little his knowledge is.**

### Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.<sup>8</sup> In his sleep he saw the Holy Prophet (Peace and blessings of Allah Almighty be upon him). The Holy Prophet (Peace and blessings of Allah Almighty be upon him) instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ  
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ  
الْأَهْوَالِ وَالْأَفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ،  
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ  
أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ  
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ إِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ.

*O 'Allah! Shower blessings on Muhammad (pbuh) Our Master; and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.*

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA  
MUHAMMADIW WAA'LA AALE SAI-YE DE NA WA MAU-LA  
NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN  
JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA  
BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA  
BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE  
HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE  
HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-  
YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE  
SHAI-IN QADEER.

# DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا اِلٰمَانَ وَرَزِيْنَهُ فِى قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ  
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ .  
اَللّٰهُمَّ تَوَقَّنَا مُسْلِمِيْنَ وَالْحَقَّنَا بِالصَّالِحِيْنَ  
غَيْرِ خَزَايَا وَلَا مَفْتُوْنِيْنَ



وَ الْاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

19<sup>th</sup> Duel-Qadah 1444, Thursday,

June 8, 2023

## **PUBLICATIONS OF SIKANDER NAQSHBANDI**

- 1 - Biography of The Greatest Prophet (ﷺ)  
(According to the Calendar)
- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
- 8 - Carelessness and Ignorance
- 9 - Muslim Protocols
- 10 - Biographies of Muhadeseen
- 11 - Biography of Imam-e-Azam
- 12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
- 13 - Great Women in Islamic History. V1 & 2
- 14 - Seerat Syedna Amir Muawiyah (RA)
- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
- 17 – TASAWWUF
- 18 – Jihad and Mujahid
- 19 – Great Muslim Mothers
- 20 – Reputable Muslim Shaheed Ladies
- 21 – Speech Cautiousness
- 22 – Very Important Basic Masail
- 23 – Articles (English and Urdu)

## سکندر نقشبندی صاحب کی اردو تصانیف

- 1- سیرت رسول اعظم ﷺ (ماہ و سال کے آمینہ میں)
- 2- ثانی اثنین۔ سیدنا ابو بکر صدیقؓ
- 3- سیرت امیر المومنین سیدنا علی المرتضیٰؓ
- 4- دل کی اقسام (قرآن کی روشنی میں)
- 5- نفس کا بیان
- 6- بشر و شجر
- 7- تصوف (قرآن و سنت رسول کریم ﷺ کی روشنی میں)
- 8- غفلت اور جہالت
- 9- اخلاق مومن
- 10- سیرت امام اعظم۔ ابو حنیفہؒ (حضرت نعمان بن ثابتؒ)
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